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My Easter

BY MARIBEL YATES

My child is dead! My first-born little one.
O cruel Death, to snatch this richest prize!
O hateful Grave, to hide him from my eyes!
O God, how cans't Thou ask the sacrifice
From loving mother, of her only son?

"MY SON was sacrificed!"

Thy pardon, Lord, if in my anguish wild
I could forget Thine only Son was giv'n
To die, that man might live with sins forgiv'n.
But Thou did'st know Christ would return to Heav'n;
The grave cannot return to me my child.

"But thou can'st go to him."

If Thou would'st take me quickly, Lord—but nay,
Long years may intervene ere I shall go,
And I must sink beneath this weight of woe.
With breaking heart, and eyes that overflow,
What will sustain me on the weary way?

"The everlasting arms."

Lord, grant me faith to say I will resign
Into Thine arms of love this precious child;
And Thou wilt keep him, pure and undefiled,
While I am passing through life's dreary wild.
I seem to hear the Saviour's voice benign:

"Daughter, be of good cheer."

Then, let Thy will be done! I rise to meet
The coming dawn: night's shadows flee away
Before the golden light of Easter Day,
Whose splendor shines its warm and cheering ray
Into my stricken heart, with message sweet:

"The Lord is ris'n, indeed!"

EDITORIALS AND COMMENTS

The Resurrection as History

THE order of the Christian Year brings us again to the commemoration of the greatest fact of history. Not the greatest in the space occupied, nor in the record of the rise and fall of nations, but the greatest in its relation to man as man, and in its far-reaching results upon the race.

Many years ago a book was written by an English teacher of history,* which undertook to show that there have been certain great turning points in the history of the world, when, if the issue had been reversed, the whole course of subsequent history would have been changed. This book gained popular favor because it tended to counteract the materialistic view of the universe that then prevailed, by showing an interdependence in the great events of man's life on the earth. But the working out of the doctrine of evolution has carried this view much farther in its application to history, by showing that there is not only an interdependence in the great events, but a progressive development in all events, great or small.

This has logically and inevitably led thinkers to take that moral view of the universe that enables us to see that back of the law is a law-giver, ordering all things according to His purpose for the earth and man. There is no longer in the language of thoughtful people any such thing as dead "laws of nature." Back of all things is a personal law-giver and worker; and history, so read and interpreted, shows a moral purpose in creation, a development leading up to man, and ideally to perfect man. Such a view of the universe removes all antecedent objection to the Incarnation on the ground of incredibility; and, on the other hand, makes it antecedently fitting and credible.

The historical fact of the bodily Resurrection of our Lord Jesus Christ has always been set forth in the Church as the crowning proof of the truth of the Incarnation. The moral view of the universe, indicated above, would lead any thoughtful person to attach due and serious weight to all attempted proofs of the Resurrection, as helping to demonstrate what is antecedently fitting—that God the Son was "made flesh and dwelt among us."

IT IS TO-DAY a joy to believers in our holy religion to feel assured of the historical certainty of the Resurrection of Jesus of Nazareth, and all that that implies. For, in spite of the general acceptance of the moral view of the universe, based upon a right interpretation of evolution, there are those who claim a right to be teachers of Christianity who are explaining away, or even boldly rejecting, the supernatural in the Christian religion.

It is well, then, that we should at this Easter-tide ask ourselves what we mean by the "historical proofs" of the Resurrection of our Lord; for confusion on this point often leads men to demand more than historical conditions justify. In order to find out what historical proof is, let us first find out what historical proof is not.

First, it cannot be direct evidence, for there is no one living on earth to-day who can personally testify to the Resurrection of our Lord. Second, it is not legal evidence, for legal evidence has to do with attested recent facts, concerning which we can cross-question witnesses, with a view to the conviction or acquittal of some person involved. Nor can it be scientific demonstration that we seek; for in scientific reasoning, if we are given a certain number of concurring circumstances, the inference from them is inevitable.

So we need not try to bring historical certainty under any of these three heads. Bearing in mind that all the events of history are interdependent, we can say no more than that certain historical conditions existing at a certain time suggest the fittingness of a certain event; but they do not prove it. In order to prove it, we must have externally well attested evidence fitting into these antecedent conditions. And we must have in ourselves that attitude of mind which may be called "historical faith"; that is, a willingness to give the evidence of an alleged fact its due weight.

Historical evidence never compels assent. It appeals only to the mind prepared to receive it. The mere mastery of dates and names does not constitute the historical mind. To appreciate the proofs of the Resurrection one must have convictions and ideas which enable one to appreciate history in general. The question is not whether the alleged facts bearing on the Resurrection have been adversely criticized, but whether the criticism has been based on valid historical lines.

"History is not a process of ingenious guessing, but a rational and scientific process of reconstruction, depending upon the ultimate unity of all things." † A fact falling outside all possible relation to other facts would be wholly incredible. The same general laws of life and truth obtained at the time of our Lord's death as obtain now. If we are to accept miracles as true nineteen hundred years ago, we must accept them as possible under the same conditions now. But we must bear in mind that, while the laws which produced miracles connected with Christ's life upon earth were the same with which we are familiar now, yet the conditions under which they operated in producing those miracles were very different from the conditions we know to-day.

We must recognize the general principle of the unity of all human history. The actual state of things under which we live shows an organic connection among all the facts of history. Every event has its place in history, and is necessary to that history. This is true of epoch-making facts and of minor facts, connected with great men or obscure men; each grows out of what has gone before, and each bears upon what comes after. While history remembers only the names of the few prominent, the obscure many are equally part of history. If the evidence is good and the mind capable of weighing and appreciating it, one may give his assent to the facts described and feel reasonably sure that the events were thus and not otherwise.

WITH SUCH PRELIMINARY PRINCIPLES at judging the vital facts of history we may approach the evidence of the Resurrection of our Lord, as the crowning proof of the Incarnation of God the Son. On the testimony of the evangelists we learn that there was during our Lord's public ministry a growing conviction in the minds of His disciples that He was divine, reaching at times to the feeling that He was God incarnate. This forming conviction was rudely overthrown when they saw Him die upon the shameful Cross. His death must have left them absolutely dazed in regard to His mission and claims. They could only say hopelessly, "We trusted that it had been He which should have redeemed Israel."

But when He appeared to them alive on the third day there came a complete revulsion. All room for doubt was now gone. What before His death had been growing hope and struggling conviction was now glorious certainty. No argument was needed in the face of the fact that there He was in the midst of them; beaming love, speaking peace, giving the full assurance of voice, touch, and dear companionship. They did not pretend to understand it at all; but with Himself among them, they knew it to be true. It was not till His bodily presence had been removed, and He had sent His Holy Spirit to them, that they began in some measure to understand the how and why of it all.

How did the apostles in their teaching undertake to prove the Resurrection to those who needed to be convinced or reassured? St. Paul in writing to the Corinthians presents two kinds of evidence; first, the witness of those who had seen

* E. S. Creasy. *The Fifteen Decisive Battles of the World.*

† Thos. B. Strong, D.D. *A Manual of Theology.* From which much of the reasoning in this article is borrowed.

Him alive after His Resurrection; and, second, the intrinsic fitness of the Resurrection itself. The same lines of proof are equally necessary to-day. But it has been many centuries since there was anyone living on earth who saw the risen Saviour. And the argument from the intrinsic fitness of the Resurrection could never by itself produce conviction, but could only remove antecedent objections and make the mind ready to receive the evidence of external testimony.

How, then, are we to be put in touch with the fact of the Resurrection so many centuries ago? We can ask two questions: First, is there any known fact of history that makes the Resurrection historically impossible? The answer is that there is nothing in history to make it impossible, unless it were in the very nature of things impossible for God to become man, and to die and rise again. This we have found to be antecedently possible in a universe morally governed by a personal Creator. Second, is there any trace of the fact in the subsequent history of the world? To this we can triumphantly answer that no other alleged or accepted occurrence has left such deep and permanent traces in the world.

In the first place, we have a considerable body of literature written by those who were contemporary with the Resurrection. The genuineness of these writings has been indicated against the severest attacks. They all in one way or another speak of the Resurrection as a fact, and a fact of such supreme importance as to be claimed as the foundation fact of their religion.

Further, these writings bear witness to the organization of a society, with its religious observances, all based upon the fact that the crucified Jesus rose glorious from the dead, by the power of God, and according to His own word. And a day has been kept week by week to commemorate this Resurrection; a day which can be traced back from age to age until we come to that very first day of the week when Jesus stood alive outside the rich man's tomb. There has never been a week in all these centuries when believers have not come together on the Lord's Day to worship the Crucified One as their Risen Lord. This brings us into living touch with Him who met His loved ones that first Easter morning, saying, "All hail!"

ONE feels true sympathy for Ulstermen in their fight to retain their present status in the British Empire. True, Americans have so long differentiated between national rule and "home" rule that they rub their eyes in astonishment at twentieth century people taking so hard, a readjustment of political relations, that, in the eyes of most of us, is but a matter of course. That minorities must give way to majorities, while also majorities must protect minorities, is, perhaps, the lesson that Irishmen, be they of the north or of the south, have not fully learned.

Result of an Unholy Alliance

But Americans generally do not realize the precise conditions under which this Anglo-Irish crisis comes about. It is the result of one of the most iniquitous political trades that ever disgraced English history.

A minority of the empire desires to establish home rule in Ireland. Another minority desires to disestablish and disendow the Church in Wales; in plain English, to steal a large part of the Church's property. The first minority cares nothing for the desire of the second, nor the second for that of the first. But the Irish party is willing to pay from the Church's property in Wales for the votes of the anti-Church Welshmen, and the Welshmen and their English allies are willing to pay by giving Irishmen home rule for their votes against the Church. The two minorities added together constitute a majority in the House of Commons, and the House of Lords has been so successfully denatured that its convictions are now a negligible quantity. So Ulster on the one hand, and Welsh Churchmen on the other, are the victims of this unholy alliance. England looks on with mingled emotions, powerless, apparently, to intervene, and it looks as though the year 1914 was to witness a new British revolution, though perhaps a bloodless one.

Could the condition have been averted? Of course it could; but when the Conservative party has been in power it has been characterized by such timidity, such reactionary helplessness, that it has simply marked time and done nothing to meet the irrepressible conflict that for a generation has loomed before it. The obvious policy for the Conservative party, when it was in power, was to establish the principle of the referendum. The Liberal dual alliance would thus have been frustrated, or at least have been rendered much more difficult. Conservatives themselves might then have submitted to the voters separately, in different years, the questions of Home Rule for Ireland and Disestablishment for Wales. It is almost a certainty that both would have been rejected, had the questions thus been submitted separately. But the Conservative party threw away each of its opportunities, and now it is probably too late. The Referendum did not have a tory look.

Sir Edward Grey's proposition to establish the principle of federated home rule for all of the British Isles may yet solve the problem. Roman Catholic Quebec and Protestant Ontario live in peace and share in the Canadian provincial government and each protects a minority in its own territory; so, one would think, might the north and the south of Ireland. Home rule ought not to be impossible for any civilized people in this twentieth century. We do not believe that it is.

But we have much sympathy with Ulster. Whatever be the rights and wrongs of the principle, she is the victim of an unholy alliance that ought to have the sympathy of nobody.

And perhaps she is also the victim of tory incapacity in past years to deal with an inevitable situation.

BISHOP SCARBOROUGH'S death left the venerable Bishop of New Hampshire senior by age in the American episcopate; and now Bishop Niles also has passed to his rest, leaving the dignity of seniority to the Bishop of Dallas. Bishop Niles was one of the most revered, even reverenced, of the Bishops. Strong in his principles of Churchmanship, he had made a marked impress upon religious thought in northern New England. He believed so thoroughly in the cause of Christian education that the three Church schools of New Hampshire were, perhaps, nearest to his heart. He was one of the Church's scholars, and was called upon for work in connection with those movements that required greatest scholarship. Thus he served efficiently on the commission that produced the Marginal Readings Bible, on the Prayer Book Revision commission, and on the later commission on the Lectionary. He had gradually given into the hands of his Coadjutor most of the routine work of the diocese as advancing years impaired his health, but he was greatly beloved in his diocese, and his tall, slightly stooping figure was that no less of a friend than a leader.

Death of Bishop Niles

God grant him light and peace, in the paradise of the blest!

MR. BEN GREET'S suggestion that contributions in small amounts be sent by American Churchmen for the chapel now being erected at St. Alban's, Holborn, London, in memory of Father Stanton, is one that many will approve. Very gladly will THE LIVING CHURCH accept and forward remittances for the purpose, and we shall hope that many will show their interest in the memorial by contributing. Large amounts are neither invited nor required; large numbers of sympathizers with the purpose and the work are rather hoped for.

The Father Stanton Memorial

ANSWERS TO CORRESPONDENTS

W. A.—If Holy Communion follows immediately after Morning Prayer, the minister is at liberty to pass immediately from the opening sentences to the Lord's Prayer. On week days he has the same liberty at Evening Prayer. Except at these times he is not at liberty to omit the Declaration of Absolution, and one cannot imagine why he should wish to. A deacon and a lay reader must always omit it.

C. H. J.—We cannot say; but it hardly seems of enough importance to discuss.

CHOOSE but the will of God, and thou willest with His wisdom, thou choosest with His all-perfect choice; thou enterest into His counsels; thou lovest with His love. Be this our watch-word, brethren, for the Church, for those we love, for our own souls. Be this our rule in action, "not what I will, but what Thou"; this, in suffering; "not what I, but what Thou." This shall hallow our hopes; this shall hush our fears; this shall ward off disquiet; this shall preserve our peace; this shall calm anxieties; this (if so it must be) shall soothe our heart-aches; this shall give repose to our weariness; this, the deeper our trouble, shall be the deeper foretaste of everlasting peace and rest. "Lord, not what I will, but what Thou"; not what I, in my misery, and ignorance, and blindness, and sin, but what Thou, in Thy mercy, and holiness, and wisdom, and love.—*E. B. Pusey.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus

I HAVE just been reading, with keen interest and appreciation, the *Letters of Charles Eliot Norton,* published last winter by his daughter. Another time, perhaps, I may comment upon the self-revelations made in those intimate, friendly messages to Ruskin, Carlyle, Lowell, Curtis, and other outstanding figures of the literary world. But this, written to John Simon, September 25, 1879 (vol. II, p. 92), after his mother's death, I must reprint, as Easter draws near, that the contrast between the very best of pagan culture and the Christian's sure and certain hope may be shown:

"She died tranquilly at midnight, last night. Euthanasy would have been a blessing at any time for a year and more past; and, of late, to abridge her life would have been a duty in any society more civilized than ours. The relief has come at last, with its strangely mingled emotions—thankfulness, pathetic tenderness, memories of past gladness, and a sense of an indefinitely immense change in life, not merely in its daily interests, cares, and associations, and in the severing of closest ties, but (much more impressive) in the balance between past and future. With her so much goes over from me into the past, the henceforth forgotten, irrevocable, and unknown! So long as she lived, somebody was in the world who knew and cared for me as nobody else ever can, who shared with me memories exclusively our own. I feel as if it were a great part of the historic Me that had gone into extinction, on its way to dust, and the stopping of a bunghole. I don't know that I regret it much. Such mutation sobers, but not saddens the heart."

That there may be no possible doubt of his meaning, he writes (on page 167 of the same volume):

"We absolute pessimists accept this as the best of all possible worlds, and, having no hope of a better, take whatever happens, not with resignation, for that implies disappointment, but with a smile of some sort, so long as we are not starving, or in physical pain, or the east wind is not blowing. Your out-and-out pessimist is cheerful, even though nature herself plays false, and uses loaded dice against him in the game. Darwinism has helped us a good deal. You expect less of men when you look at them not as a little lower than the angels, but as a little higher than the anthropoid apes."

And once more, on page 347:

"When men learn that the mystery of the universe and of their own existence is insoluble, that this life is all, they will perhaps find that with the limitation has come a new sense of the value of life to the individual and of his infinite unimportance to the universe."

Despair: that sums it all up. "This life is all"; "no hope of a better"; death is "going into extinction." Swinburne said it all in the last stanzas of "The Garden of Proserpine":

"From too much love of living,
From hope and fear set free,
We thank with brief thanksgiving
Whatever gods may be.
That no life lives forever,
That dead men rise up never,
That even the weariest river
Winds somewhere safe to sea.

"Then star nor sun shall waken,
Nor any change of light,
Nor sound of waters shaken,
Nor any sound or sight;
Nor wintry leaves nor vernal,
Nor days, nor things diurnal;
Only the sleep eternal
In an eternal night."

And yet men talk of "pagan joy"! Ah, how gloriously triumphant are the Easter chimes that tell of One who brought life and immortality to light! And how true it is that, apart from Him, there is neither lasting joy, nor well-grounded hope. He is indeed the Resurrection and the Life; and the stone is rolled away from all tombs by the angel of His victory. "Of all men most miserable," as St. Paul declares, are they who have no faith in Him and the power of His Resurrection. But each bereavement that falls upon us, leaving another room in the house of life empty, closed, locked, and the key lost (as Professor Norton has put it), makes the Easter Gospel more precious, with its promise of Life Immortal, and reunion with all we have loved. Therefore, sing unto the Lord, for He hath triumphed gloriously!

IT IS DIFFICULT for Americans to appreciate the intense bitterness which separates Orange Ulster from the rest of Ireland. On broad principles of Democracy, every Nation should be self-governing. Ireland is a Nation; and only by the basest corruption was she robbed of at least the form of self-government; when a bribed Irish Parliament voted its own extinction and parliamentary union with England.

Why, then, should a vital part of Ireland rage so furiously at the proposal to restore what the Union destroyed? It is not mere religious animosity. Many of the most earnest champions of Irish Nationalism have been members of the Church of Ireland, or Protestant dissenters; and the memory of the "United Irishmen" of the eighteenth century is still cherished, wherein sons of Erin, irrespective of religious convictions, made common cause against a cruel and oppressive oligarchy.

Economic inequalities have something to do with it; the recollection of past injuries; fierce partisan hatred, which has been kept alive on both sides by secret societies and reciprocal insults.

That Ulster is grimly in earnest is certain, and the rank and file of the Volunteers are sincere and religious men. Yet the Ulster leaders have been from the first simply impossible to deal with.

Had they asked guarantees against a despotic majority's possible tyranny, doubtless they would have received them: for example—they might reasonably have demanded the sole management of their schools; a prohibition of any appropriation of public money for sectarian purposes; a universal civil marriage law like that of France (to which a religious ceremony could be added at pleasure), and a proviso that all measures of taxation should be subject to review by the Privy Council—as security against any unfair burden being laid on the richest part of the Kingdom.

But from the first they have utterly repudiated any connection with a Dublin Parliament; and it is hard to see how the ministry in power could have yielded to an irreconcilable and fanatic minority, against the express will of a large majority of the realm of Ireland and of the Imperial Parliament, without inviting anarchy.

At the same time, bloodshed in Ulster may be the beginning of revolution; and the resignations and mutinies reported among Imperial troops to-day are alarming indications of what may come. I have known Ulster men declare in favor of inviting the German Emperor, with his army, to take authority over them, as William of Orange did!

What Ireland needs is a new party alignment, in which old religious bitternesses should be forgotten, and the watchword should be "Economic and Industrial Justice." The fearful poverty of Dublin, the blight of whiskey, and the lamentable housing and food of the agricultural laborers will not be banished by the fact of a Parliament sitting on College Green, desirable as that is.

When it comes, I hope to see the workingmen of Belfast and Cork side by side against those who oppress; the Presbyterian minister of Derry and the parish priest of Galway at one in deadly hostility to drink; Sir Edward Carson and John Redmond sitting on the same commission to abolish hovels.

Then Inisfail will be on the road to that true unity which is a necessary condition of true freedom.

THIS IS good enough to put at the bottom of the column:

"Papa, where do jail-birds come from?"

"They are raised by larks, bats, and swallows, my son."

ONE OF the greatest trials and miseries of this life seems to me to be the absence of a grand spirit to keep the body under control; illnesses and grievous afflictions, though they are a trial, I think nothing of, if the soul is strong, for it praises God, and sees that everything comes from His hand.—*St. Teresa.*

OLD SALISBURY CATHEDRAL SITE DISCOVERED

Remnants of St. Osmund's Cathedral are Unearthed

BISHOP OF ZANZIBAR SUGGESTS PLAN FOR CO-OPERATION IN EAST AFRICA

Death of Canon Rhodes Bristow

OTHER LATE ENGLISH CHURCH NEWS

The Living Church News Bureau
London, March 24, 1914

AT a recent meeting of the Society of Antiquaries an account was given by Mr. W. H. St. John Hope of the exploration of the site of the destroyed Cathedral Church of Old Sarum, which was founded by St. Osmund. It was this famous Bishop of Old Sarum who, in the year of our Lord 1085, revised the services of the Church of England in his own diocese, and established that order of ritual and ceremonial, henceforth known as the Sarum or Salisbury Use, upon which the present English Service Book is based. The Bishop of Salisbury holds the ancient office of Precentor of the Province of Canterbury because he is the successor of St. Osmund. Old Sarum lies one mile from Salisbury on the main road to Salisbury Plain, and is the largest British camp in the kingdom, and was afterwards a Roman fort. The recent excavations at Old Sarum, which have resulted in important discoveries, were carried out by Mr. Hope and two others working in conjunction with him.

Mr. Hope explained, as was reported in the *Times* newspaper, that the Bishopric of Sherburne was removed to Old Sarum in 1075 and that a new Cathedral was begun by Bishop Osmund, who was consecrated in 1078. This church was finished and dedicated in 1092, but five days after the dedication it was struck by lightning and the roof was burnt off. Evidence of this still exists in the shape of burnt stones used as building material in the later work of the fabric. In 1227 the ecclesiastical establishment, and most of the civil population removed from Old Sarum on its high mound to the new town a short distance below—the present city of Salisbury—and the old Cathedral was then abandoned and dismantled. About one hundred years later all the buildings at Old Sarum, including the Cathedral and the houses where the Bishops and Canons had formerly lived, were razed to the ground in order to furnish stones for repairing the present Cathedral church of Salisbury, and the site became a waste place. The recent excavations show that the church thus destroyed consisted of an aisled presbytery with eastern chapels, north and south transepts, a south porch, and a nave and aisles, with a west front. Within the limits of these were found the apsidal east end of Bishop Osmund's church, showing that it was much on the same plan as Archbishop Lanfranc's Cathedral at Canterbury, St. Edward the Confessor's abbey church at Westminster, and Bishop Remi's Cathedral at Lincoln. The importance of this discovery lies in the fact that the foundations are all perfect and can be traced throughout. In the twelfth century the Canons began to lay out on the northeast of the Cathedral, a four-sided cloister and to the west of this a massive chapter house with a crypt. A little later a new presbytery was built to the east of Bishop Osmund's apses. "The new presbytery shows," said Mr. Hope, "that the church of Old Sarum was one of the first to be built with a square and not an apsidal end, the Norman tradition being thus ignored." The building of a new presbytery was followed by a rebuilding of the transepts, also on a larger scale. The new transepts are noteworthy as being among the very few in churches in this country that have aisles both on the east and on the west. One of the curious results of the excavations has been the recovery of the pattern and coloring of the floor of green and white stone. A walled enclosure was found on the south side of the presbytery, containing about twenty gravestones and stone coffins. The gravestones were in an extraordinary perfect condition. Many of them bear crosses for the head and for the feet as well.

Bishop of Zanzibar's Proposal

The Bishop of Zanzibar (Dr. Weston) has drafted proposals for coöperation between the Church and Protestant bodies in East Africa which have just been published in pamphlet form by Messrs. Longmans, Green & Co. In the course of a preface the Bishop says that he would gladly enter any such proposed "Central Missionary Council," provided that the Kikuyu Conference Federation scheme was dropped. By the Bishop of Zanzibar's scheme, the Council would consist of members of such missionary societies and of the Church and Protestant bodies in East Africa as "proclaim the Godhead of and supreme authority of our Lord and administer the rite of Baptism according to the custom of the Universal Church." Religious bodies or missionary societies ineligible for or not desiring representation on the Council might be invited to send delegates without voting power to discussions of matters of general interest to missionary societies. The Council to comprise the following *ex officio* members: Bishops and an equal number of official heads of Protestant bodies, and elected members; equal representation for the Church and non-Episcopal societies. The Council shall not allow members to raise questions affecting the Christian Ministry and Sacraments. The Council shall take no share in any policy in favor of "Open Communion." Other clauses discountenance an "Open Pulpit" and the common training of clergy and Protestant preachers, and describe a common policy in regard to the moral and intellectual training of candidates for Holy Baptism and the promulgation of Christian ethics. A form of religious worship is suggested, but it is recommended that wherever possible "the service be held in a building other than the church, so that the sense of the guilt of disunion may be deepened in all hearts," while it would also be "more fitting and more honest before our Lord."

New Bishop of Northern Rhodesia

The Rev. A. J. W. May has been selected for consecration as Bishop of Northern Rhodesia in succession to Dr. Hine, whose state of health has obliged him to resign. He was a scholar of Oriel College, Oxford, where he graduated with a second class in *lit. hum.* and in theology. For nine years he served as assistant curate of All Souls' (Hook Memorial) Church, Leeds, and then went to St. Mark's, Portsmouth. Since 1910 he has been priest in charge of Chertsey, in Surrey, and his Bishop ("Winchester") had recently offered him the benefice of Eastleigh, Hampshire, an important artisan centre in connection with the Southwestern Railway. At the same time came the offer of this Bishopric, and, to the great satisfaction of the authorities of the Universities' Mission to Central Africa, the Rev. Mr. May has decided on accepting the appointment.

Bi-Centenary of St. Mary-le-Strand

The Church of St. Mary-le-Strand has lately been keeping its bi-centenary anniversary. This and St. Clement Danes are the two churches in the West Central district which so often arrest the attention of visitors to London from abroad by their very peculiar and conspicuous location—both on "islands," as it were, in the great stream of traffic flowing through the Strand. At the sung Eucharist, the rector (Rev. F. Harcourt Hillersdon) was vested in the same white silk chasuble that was worn by his predecessor, Dr. Evans, when he introduced the vestments more than forty years ago. The Bishop of London, who preached at Evensong, recalled that St. Mary-le-Strand stood upon a site once occupied by a great May pole which was a well known landmark of Old London, and Pope had alluded to the building of the church in some characteristic lines. He contrasted the extraordinary power and activity of the Church in London to-day compared with what it was two hundred years ago.

Women's Suffrage

The general council of the so-called "Church League for Women's Suffrage" recently rejected a motion declaring that the league is opposed to a policy of violence, and decided that its speakers "should refrain from expressing their personal opinion, and make it clear that the league itself expresses no opinion as to such methods." These decisions were reached in opposition to the action of delegates from the Worcester branch, who sought a definite repudiation of "militancy," and a considerable majority of members of the branch have left the league, among whom are both the Bishop and the Dean of Worcester.

Death of Canon Rhodes Bristow

Canon Rhodes Bristow has now finished his earthly course in his seventy-sixth year. For well nigh the whole period since his ordination to the priesthood in 1867 he had been one of the foremost and most noble figures among the South London clergy, and had also been for many years a leader of the Catholic movement in the Church at large. He was a man of both intellectual and spiritual power, and possessed more than ordinary gifts as a preacher, being much in demand at missions. His exceptional business capacity found abundant scope in the many official positions he held in Church societies and institutions and in his work in other organizations, and he was also for some time prominently active in public affairs. Mr. Bristow's great and memorable work as a parish priest was done at St. Stephen's, Lewisham (South London), where he was vicar for nigh on thirty years. The present Archbishop of Canterbury, when Bishop of Rochester, made him an Hon-

orary Canon of the Cathedral, and in 1897 he was further promoted by the present Bishop of Winchester by the appointment as Canon Residentiary of the new Cathedral of Southwark and missioner for the diocese. At the same time he was nominated by the Crown as rector of St. Olave's, Southwark. The Canon had been a prominent member of the Convocation of Canterbury since 1892, first as Proctor for the diocese of Rochester and then for that of Southwark. In addition to the work of other offices, Canon Rhodes Bristow was an Almoner of Christ's Hospital (the famous old "Blue Coat School") and President of the Gregorian Association. May the good Lord grant unto him refreshment, light, and peace!

Rev. Dr. Frere at St. Petersburg

According to yesterday's *Times'* "Ecclesiastical Intelligence," the Rev. Dr. Frere of the Community of the Resurrection, Mirfield, who was invited to visit St. Petersburg during Lent, has delivered an address before a distinguished gathering of Russian ecclesiastics. The Procurator of the Holy Synod, Dr. Sabbler, afterwards made a short speech in which he said he rejoiced to see the possibility of union between the Eastern-Orthodox and Anglican Churches.

Among those who have been elected for the Rural Deanery of Westminster to serve on the London Diocesan Conference are Brigadier-General Arthur Broadwood, Lord Hugh Cecil, M.P., Viscount Halifax, and Mr. H. W. Hill (secretary of the E. C. U.).

Bequest for Yukon Diocese

Miss Stevens of Norton House, Clapham Park, S. W., deceased, aged 73, left £300 *per annum* to the present Bishop of Yukon, Canada, "so long as he shall remain the Bishop of the diocese, to be applied by him for the benefit of the clergy of that diocese."

The directors of the Bank of England have given a donation of £500 to the St. Paul's Preservation Fund.

J. G. HALL.

NEW YORK NOTES

New York Office of The Living Church
37 East 28th St.
New York, April 6, 1914

IN spite of a very heavy rain storm, the Cathedral of St. John the Divine was well filled on Wednesday evening, April 1st, when Bach's setting of "The Passion" according to St. Matthew was sung. The full Cathedral choir was assisted by Miss Grace Kerns, soprano; Mrs. Benedict Jones, alto; Mr. William Wheeler, tenor; Mr. Frederick Weld and Mr. Wilfred Glenn, basses. The violin obligato was played by Miss Lois Huntington. The soprano ripieno in the first chorus was sung by the staff and students of the New York Training School for Deaconesses. Channing W. Lefebvre, assistant organist, was at the organ. The very gratifying performance was under the direction of the Cathedral organist, Miles Farrow.

Passion Music

Bishop Greer has appointed Thursday morning, April 23rd, as the time for the consecration of the Whiting chapel, Cathedral of St. John the Divine. This new building is the gift of Mrs. George L. Rives in memory of her parents. A handsome set of altar linen for use in this chapel has just been presented to the trustees by Mrs. Rives.

Consecration of Whiting Chapel

AN EASTER PRAYER

LORD, for each friend whom Thou hast given to be
A help, a comfort, and a power to me;

For all who have supplied my spirit's need
In any joy or sorrow, I would plead:

Grant them their hearts' desire, if it shall blend
With Thy desire, who knowest all the end.

Do Thou fulfil their mind, if, Lord, in aught
Their thought be hidden in Thy deeper thought.

In sevenfold measure grant them, Lord, I pray,
The sympathy I never can repay.

In every hour of sorrow do Thou bend
To heal, sustain, to cheer, and to befriend.

Encircle them in Peace so deeply still
That, resting calmly on Thy changeless Will,

They may be wrapt in steadfast joy in Thee,
And live the Risen Life more perfectly.

—C. M.

REV. DR. DUHRING RESIGNS

Superintendent of Philadelphia City Mission Completes Quarter Century of Labor

OTHER QUAKER CITY CHURCH NEWS

The Living Church News Bureau
Philadelphia, April 6, 1914

THE resignation of the Rev. Herman L. Duhring, D.D., from the office of superintendent of the Philadelphia City Mission has been announced. It will take effect April 20th. As stated in our last letter Dr. Duhring will celebrate his twenty-fifth anniversary the latter part of this month. The exercises in the afternoon will be at the Mission and in the evening in the Church House.

Old St. Paul's Club

Old St. Paul's Club for inebriates, organized by the Rev. H. Cresson McHenry, has been having open house for several weeks on Tuesday evenings. An invitation has been extended to the "down-and-outs" on the street to come in, with the result that the building has been full each week. The evenings are given over to games of various kinds. At the close, coffee and rolls were served. As a result of this effort the membership has about doubled, and the Friday evening business meeting has so large an attendance that the room no longer holds the men, and they are crowded out into the halls. The number of men who have become good, sober, and industrious citizens is large, and many of them are filling responsible positions in all parts of the country.

The Rev. William Sunday

On Monday, March, 30th, the Rev. William Sunday came to Philadelphia and delivered three addresses before the faculty and students of the University of Pennsylvania. A number of the ministers of the city attended the meetings. It is said that at least seven hundred students professed conversion. There is a great difference of opinion among men of all classes as to the value of the methods he uses. The chief criticism is of his use of slang. At the university he did not change his method in this respect. There seems to be a feeling that he is sincere and honest, and on this account he commands respect even from those who criticize him. Mr. Sunday does not spare the ministers, nor the Churches. He accuses them of being devoid of real religion, and therefore incapable of any real power. These statements have naturally been resented by the ministers.

Three Bequests to the Diocese

Three bequests which interest Churchmen generally have been made during the past month. The Divinity School has received $1,000, paid in full without deduction for taxes. This amount was left by the will of the late Rev. Simeon C. Hill. Mr. Hill was a graduate of the school, of the class of 1867, and for a number of years a most active member of the board of overseers. By the same will the Evangelical Educational Society received also $1,000. The General Clergy Relief Fund has received a legacy of $1,000 from the estate of the late Miss Ann Stevenson of this city. Miss Stevenson was an active Church worker in the diocese. The Sheltering Arms has received from the estate of the late Mrs. Joseph Wright a bequest of $5.000.

Dedication of Gate

On Sunday evening, March 29th, the Bishop of the diocese confirmed a class in St. James' Church, Kingsessing. Immediately before the service the choir, with the rector (the Rev. S. Lord Gilberson), and the Bishop, marched to a new memorial gate which had been erected to the memory of a former member, and held a service of dedication and opening.

Training of Children

The training of the children in the Sunday school is commanding the attention of our best minds in this diocese. New members have been elected to membership on the executive board of the diocese. It has been decided to have a series of district institutes, beginning immediately after Easter and continuing until June. Three educators in the Church will be asked to address each of these institutes on the subjects of the Primary, Intermediate, and Senior schools. The first of these meetings will be held in the Church of the Holy Comforter on either the 23rd or 30th of this month. Provision has been made for two others at South Philadelphia and Chester. These meetings will be held in the early part of May. The executive committee has under consideration a central teachers' training school, with branches in the different districts. This has not yet been definitely arranged.

LET US NOT be content to pray morning and evening, but let us live in prayer all day long. Let this prayer, this life of love, which means death to self, spread out from our seasons of prayer, as from a centre, over all that we have to do. All should become prayer, that is, a loving consciousness of God's presence, whether it be social intercourse or business. Such a course as this will ensure you a profound peace.—*François de la Mothe Fénelon.*

CHURCH-TRAINED CITIZENS IN CHICAGO

One Parish House to be Used as Voting Place

BURIAL OF THE WIDOW OF BISHOP McLAREN

Services of Passion and Holy Weeks

OTHER NEWS OF CITY AND SUBURBS

The Living Church News Bureau
Chicago, April 6, 1914

CITIZENSHIP classes have been organized in more than one of our parishes during the present municipal campaign, largely for the instruction of women voters. Mr. Frederick Rex, assistant librarian of the Municipal Library, has thus conducted a Friday evening Citizenship class in St. Peter's parish house, and Commissioner Czarnecki has addressed the similar class held on Tuesdays at the Cathedral parish house, to which all the women in the eighteenth ward have been regularly invited. The Sixth Ward Civic League has held two crowded meetings in the Redeemer parish house lately, and the Election Commissioners have asked for the regular use of this house as the registration and polling-place for its precinct.

Funeral of Mrs. McLaren

A solemn service of burial was that held at the Cathedral at 2 o'clock on the afternoon of Monday, March 30th, when the mortal remains of the late Mrs. McLaren, widow of the late Rt. Rev. William Edward McLaren, D.D., D.C.L., LL.D., third Bishop of Chicago, were laid to rest. Bishop Toll, Dean Sumner, and the Rev. J. H. Edwards officiated at the Cathedral, and Dean Sumner said the Committal service at the cemetery. The Cathedral choir sang the hymns and chants of the Burial service, under the leadership of Mr. Frank W. Smith, the Cathedral organist and choirmaster. The honorary pall-bearers were the Very Rev. Luther Pardee, the Very Rev. Dr. B. F. Fleetwood, the Rev. Dr. James S. Stone, Mr. D. B. Lyman, Mr. F. F. Ainsworth, and Dr. J. H. Chew. The congregation included representatives of the oldest and most prominent Church families in the diocese, as well as of the Standing Committee and other organizations of the diocese. Mr. William McLaren, formerly of Mexico City, but for the past year or more of New York City, brought the body from the East.

Students Will Observe Holy Week

Unusual efforts are being made this year to bring Holy Week before the attention of the students of the University of Chicago. To this end, the coöperation of all the local churches in Hyde Park and in parts of Woodlawn, has been bespoken, including our three parish churches, St. Paul's and the Redeemer, Hyde Park, and Christ Church, Woodlawn. A mass meeting for students was held in one of the local churches on the evening of Palm Sunday, under the combined auspices of the university authorities and the Council of Hyde Park Churches, and every evening thereafter up to and including Good Friday, religious gatherings for students have been announced in Mandel Hall of the university. All of these congregations have been asked to invite the university students to their Easter services, and Easter Day has been designated around the campus as "Go-to-Church-Sunday" for students. Mr. G. Sherwood Eddy, well known throughout the nation since his prominence in the great conventions of the Laymen's Missionary Movement of four years ago, will be the speaker at all these Holy Week gatherings arranged for the students. Our three local clergy are coöperating as far as their busy parochial schedules will permit.

The weather for several days previous to Palm Sunday was snowy or rainy in Chicago, the inclemency interfering to some extent with Lenten church-going. Dean Delany gave some stirring messages at the Majestic Theatre, during the noon-day services of Passion Week. Despite the weather the attendance was good, and the interest was maintained throughout. The Holy Week addresses are given as announced in our last week's letter, by the Chicago clergy.

Trinity Church

The widespread interest in "saving Trinity church" still continues without abatement. About $1,000 a day came in for the first five or six days after the recent appeal to all Chicago for small contributions for the maintenance fund of the next three years, $10,000 a year being the goal, and this fund now amounts to over $6,600. The daily papers have been publishing regular bulletins on the state of the fund, and citizens of Chicago of all denominations, including Jewish rabbis, and the leaders of Baptist prayer-meetings, have been quoted as desiring to aid the enterprise. It now seems certain that the entire sum needed, to supplement the present income from endowment and from parishioners (the above mentioned $10,000 a year) will be subscribed before long. The pledges now run from $1.00 a year to $2,000 a year apiece. Certainly the Rev. J. M. McGann and his plucky vestry and other parishioners deserve hearty congratulations on the success which is attending their tireless efforts on behalf of the fine old church and its very useful parish house.

No Pew Rents

Under the leadership of the Rev. H. B. Gwyn, St. Edmund's Church has lately decided to abolish all pew rents, and to maintain the church as entirely free. A thorough canvass of the congregation has been sucessfully made, and the financial outlook is satisfactory.

Woman's Auxiliary

The April meeting of the Chicago branch of the Woman's Auxiliary, on Thursday morning, the 2nd, was devoted to the Church Home for Aged Persons. Bishop Toll made the principal address. The immediate and imperative need of the new building was strongly emphasized. As we have stated from time to time, the interest in this heavy but indispensable enterprise is steadily growing, and both trustees and managers are confident that the new building will be erected as planned, before long.

Missionary Activities

One of the most interesting speakers on missionary themes who has been heard in Chicago for a long time is the Rev. J. A. Maynard of West Africa, a deacon of the Church of England, who is taking graduate courses at the University of Chicago, and is, for the time being, helping in the services at St. Mark's Church. Mr. Maynard has been licensed by Bishop Anderson to officiate in this diocese during his studies, which will continue throughout another year. His experience in Central and Western Africa, first as a Wesleyan missionary and afterwards as a deacon in the Church of England's work, covers a wide range of incident and adventure, and his ability as a speaker, in describing these events and conditions, is unusual. Miss Agnes Huntoon of the Alaska mission is also addressing many Chicago audiences of Church people while here on furlough. She has thus told of her work in Ketchikan to groups at St. Paul's, Kenwood, and at Elmhurst, at St. Mark's and St. Luke's, Evanston, at the Atonement, Transfiguration, Christ Church, the Cathedral, the Redeemer, Chicago, and at Naperville, and in other parts of the diocese as well. Miss Huntoon is a Chicago Churchwoman, and has aroused earnest interest in the Alaskan work wherever she has spoken.

Mass Meetings of Children

On Monday, March 30th, there was an important meeting of the diocesan Board of Religious Education, the Rev. Charles H. Young, chairman, the theme under discussion being the plan to hold three great missionary mass meetings of children, on Expectation Sunday afternoon, May 24th, in St. James' Church, Grace Church, and the Church of the Epiphany, to receive the children's Lenten Savings for General Missions, and to hear missionary addresses. This plan has not been attempted hitherto in Chicago as a diocesan or even a city-wide effort, and the Board gave careful discussion to its many details at this meeting. It was decided to go ahead on these lines, and we hope soon to be able to announce the names of the principal speakers.

A Generous Provision

An item of interest which was published in the last edition of the monthly paper of the Chicago Homes for Boys states that all of the boys of the Homes who are at work have been given the privilege of eight months' free tuition at the Chicago Business College, as a benefaction from the will of a Chicago business man interested in that college. Thus our boys at the Homes have their choice of four courses—bookkeeping, shorthand, drawing, and a business course. About a dozen of the boys now at the Homes, or recently among the residents, are at present taking advantage of this generous provision.

Gifts for St. Paul's, La Salle

Items of marked progress and promise are reported from St. Paul's, the mission at La Salle, under the charge of the Rev. F. S. Fleming. A new two-manual pipe organ is being constructed, to be installed about the first of May. The major portion of this expense is in the form of a gift from some persons interested in the work of the mission. The two Confirmation classes of 1913 have given as their memorial a beautiful mission oak priest's stall and prieu dieu, which was blessed on the Second Sunday in Lent. On the feast of the Annunciation a new silver ciborium was blessed and used for the first time. This is a memorial gift. Another gift is the completion of the set of office lights on the reredos, which have lately been installed. The mission will be absolutely free within two years if the present plans are continued. This confirms the wisdom of the Board of Missions in making a "venture of faith" in planting the mission a few years ago, with the sustained interest and assistance from Chicago. The present building is being taxed to its capacity on several occasions during Lent, and the bounds of the parish have been extended considerably. TERTIUS.

LET US "redeem the time." Desultory working, fitful planning, irregular reading, ill-assorted hours, perfunctory or unpunctual execution of business, hurry and bustle, loitering and unreadiness—these, and such like, are the things which take out the whole pith and power from life, which hinder holiness, and which eat like a canker into our moral being.—*Horatius Bonar.*

DEATH OF BISHOP NILES

BY the death of the Rt. Rev. William Woodruff Niles, D.D., D.C.L., LL.D., on Tuesday, March 31st, the diocese of New Hampshire has lost a great Bishop, and a good man. Bishop Niles had been in failing health for a number of years, and, though he had given over the burden of the work of the diocese to his Coadjutor, Rt. Rev. Edward M. Parker, D.D., he retained a keen interest in every thing that was going on until within a few days of his death. As long as his strength permitted he did such work as he was able to do. His last official acts were in June of last year, when he visited for Confirmation two of the missions in Concord. But very little was done in the diocese after that date without his advice.

The clergy of the diocese especially feel they have lost one of their best friends. So strong has the bond of sympathy always been between Bishop Niles and the clergy who have worked under him, that some of those who have long since left the diocese still called him their Bishop.

The Bishop's administration of the affairs of the diocese for nearly forty-four years has been a very successful one. When he assumed charge in 1870, there were but 1,173 communicants, being one in 271 of the population of the state; and, though the population has rapidly changed since then, so that more than half are of foreign extraction, the number of communicants now is 6,347, or one in 67 of the population. The clergy have increased from twenty-one to fifty-two, and the churches from nineteen to fifty-four.

RT. REV. W. W. NILES, D.D.
Late Bishop of New Hampshire

Bishop Niles was a ripe scholar. He was a member of the Commission to revise the Book of Common Prayer, and also took an active part in preparing the Marginal Readings Bible. He early felt the need of Church schools in his diocese, and established Holderness School for boys, and St. Mary's School, Concord, for girls. He was also president of the trustees of St. Paul's School, Concord, although this is not a diocesan school. He was particularly anxious to look after the religious interests of the students of Dartmouth College, Hanover, and at Phillips-Exeter Academy, and provided churches and endowment funds for this work. At the time of the establishment of the *Churchman*, at Hartford, Conn., he was appointed joint editor with Dr. Mallory. He was greatly interested in missions, and for a long time was a member of the General Board of Managers. He made a point of attending all the meetings of the Board until failing strength compelled him to resign as a member.

The Rt. Rev. William Woodruff Niles, D.D., was born in Hatley, Province of Quebec, Canada, May 24, 1832. He was graduated from Trinity College, Hartford, in 1857, and from Berkeley Divinity School in 1861, in which year he was ordained deacon by Bishop Williams of Connecticut. He was ordered priest in 1862 by Bishop Burgess of Maine. His first charge was at Wiscassett, Maine, where he served for three years. In 1864 he was appointed professor of Latin in Trinity College, Hartford, which position he held until he was elected Bishop of New Hampshire in 1870. From 1867 to 1870, he was also rector of St. John's Church, Warehouse Point, Conn. He was consecrated Bishop of New Hampshire on St. Matthew's Day, September 21, 1870, and carried on the work of his diocese alone until 1906, when his strength began to fail, and the Rt. Rev. Edward M. Parker, D.D., was consecrated Bishop Coadjutor to assist him. In 1894, he took charge for six months of Holy Trinity Church, Paris, France, during the absence of Dr. Morgan, the rector.

Bishop Niles was married in 1862 to Miss Bertha Olmsted, of Hartford, Conn., who survives him. He leaves also two sons and two daughters. Edward C. Niles Esq., chairman of the public service commission of New Hampshire; Rev. William P. Niles, rector of the Church of the Good Shepherd, Nashua; and the Misses Mary and Bertha Niles. Miss Bertha Niles is a teacher of drawing and art in St. Mary's School, Concord. At Richmond the Bishop and his two sons represented, from New Hampshire, the three orders, Bishop's, priests, and laity, in the General Convention.

The funeral services were held at St. Paul's Church, Concord, on Friday morning, April 3rd, at half past eleven o'clock. They were conducted by the Rt. Rev. Edward M. Parker, D.D., assisted by the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, and the Rt. Rev. Frederick J. Kinsman, D.D., Bishop of Delaware. There were also present in the sanctuary, the Rt. Rev. Robert Codman, D.D., Bishop of Maine, and the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts. The clergy of the diocese and visiting clergy were vested and had seats in the chancel with the choir of the church. There were two celebrations of Holy Communion before the funeral service, one at 7:30, and the other at 9. The burial was at the cemetery at St. Paul's School, Concord, where two of the Bishop's children had been buried.

"IT IS EASTER DAY"

ON THE frontier of Austria, on a little stream called the Ill, is the town of Fieldkirch. In 1799, when Napoleon was sweeping over the continent, Massena, one of his generals, suddenly appeared on the heights above the town at the head of eighteen thousand men. It was Easter Day, and the sun as it rose, glittered on the weapons of the French at the top of the range of hills. The council assembled to see what was to be done. Defense was impossible, and capitulation was talked of. Then the old Dean of the church stood up. "It is Easter Day," he said. "We have been reckoning on our own strength, and that fails. It is the day of the Lord's Resurrection. Let us ring the bell, and have service as usual, and leave the matter in God's hands. We know only our weaknesses, and not the power of God." The French heard with surprise the sudden clanging of the bells, and concluding that the Austrian army had arrived in the night to relieve the place, Massena suddenly broke up his camp, and before the bells had ceased ringing, not a Frenchman was to be seen. Faith in God had saved the little town and all its people.—*Selected.*

EASTER JOY

INSPIRE me with Thy Risen Life,
And fill me with its Power,
Else shall I miss the holy joy
Of Easter's sweetest hour.

I needs must empty me of Self,
I needs must yearn for Thee,
Ere Thou canst come to fill my shrine
With Thine Immensity.

But by Thy Life Thou bidst me live,
And wilt Thyself prepare
The inmost home and heart of me,
That Thou mayst enter there.

That when in Easter's sweetest hour
I seek Thine Altar-throne,
Thy Resurrection Joy may fill
The life that is Thine own.

—*C. M.*

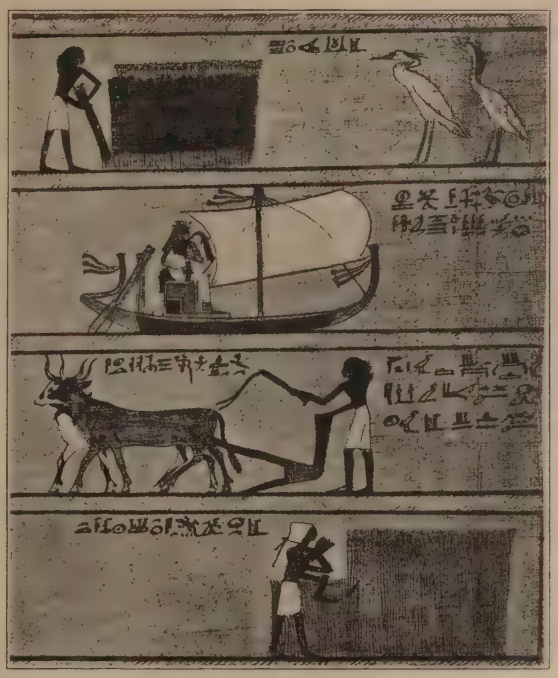
OUR PRESENT life in Christ may be compared to that of the seed; a hidden life, contending underground against cold and darkness and obstructions, yet bearing within its breast the indestructible germ of vitality. Death lifts the soul into the sunshine for which a hidden, invisible work has prepared it. Heaven is the life of the flower.—*Dora Greenwell.*

An Ancient Vision of Heaven

By WILLIAM COPLEY WINSLOW, D.D., PH.D.

IN the pre-dynastic age of Egypt, man had his Easter belief in a heaven prepared for him in the future life. The earliest known deities are Geb, representing earth, and Nut, representing heaven. Geb is masculine, of the earth earthy; but Nut is a goddess of the skies, and the picture of her is of a slim figure overarching the earth, her feet on tiptoe, touching the earth on the left, and her finger-tips just reaching the earth on the right. She is dotted all over with the stars of the firmament; and Shu (space) supports her with uplifted arms, on each of which is suspended the key of life. Geb lies prostrate under this symbolism of the skies and space, and he, too, is dotted, not with stars, but with rushes, to indicate occupation, chiefly agriculture. Moreover the toil and the fruits from it are only for a time, but the stars, where heaven exists, indicate established order and everlasting light.

The idea of a future place as well as state and judgment had firm hold of the Egyptian mind in the earliest ages, as revealed through archaeological discovery. The oldest legend we have of Osiris assigns to his charge the ladder up which the dead climbed skyward to heaven. The first dynasty affords tombstones engraved with the Aakhu bird or the glorified soul, above which are the arms of the heavenly Ka, ready to embrace the soul in its celestial flight. A textual prayer reads, "I desired that it might be well with me in the presence of the great God." Was Nut "queen of heaven"? Could there be intercession in heaven? The righteous there could intercede, as good Egyptian churchmen believed; for the textual prayer of the righteous declares: "I will intercede for their sakes who are in the Nether World."



OCCUPATIONS IN HEAVEN

1. Pulling up the Flax
2. Sailing in a ship at Will
3. The Ploughman Tilling
4. The Reaper Cutting the Corn

The Egyptian heaven had its "fields of rushes" where the chief and life-sustaining occupation of agriculture could be happily carried on. I say happily; for the corn was always of luxurious growth; the flax was ever a profitable yield; the ploughman turned the furrows with little effort to man or beast; the winds always blew favorably—indeed the boat on the celestial Nile was subject to man's directing will. Professor Petrie says of the Egyptian heaven:

"The tomb sculptures of the Pyramid Age show how completely the dead was supposed to enjoy all the possessions of this life in the future world. Every farm was to bring its produce; all the servants and animals of the household are shown; the games, the dances, the hunting and the fishing were all to be enjoyed in the future, and were portrayed on the walls of the tomb chapel for the spirit to take part in them." *

The ushabtis, or funerary images, so frequently found in the tombs, if able to speak, could attest this homelike view of heaven entertained by the ancient Egyptians. They represent the domestics, the field-hands, all the retainers of the householder who were to serve him in an exalted condition of being and service in the celestial life and realm.

Pre-dynastic discoveries by Petrie at Tarkhan, in 1913, establish this belief of a homelike future by the pre-dynastic Egyptians. For beside or near the dead were trays, saucers, pots, utensils, and implements, which show that, seven thousand years ago, a future life was implicitly believed in, and that its existence required and retained associations of earth and loved ones in their final and eternal home.

Responsibility was the key-note in the ritual of the dead, as it is in the Bible. Those ancient visions of a heaven were of no royal or easy road to Paradise. The earliest texts contain high requirements of the deceased; a virtuous, honest, upright life on earth was the essential to final happiness. To be found "just" was the sesame of admittance to heaven. Only the truly just man could ever behold the Beatific Vision in his life beyond.

* Quoted from Petrie's article on "Egyptian Beliefs in a Future Life" in *Ancient Egypt*, the new magazine published by the Egyptian Research Account (Society). Prof. Breasted's book, "Religion and Thought in Ancient Egypt" may also be profitably consulted.

THE SUCCESS OF CHRISTIANITY

By C. H. Wetherbe

IT is very profitable to one to look frequently at the history of Christianity, from its beginning to the present day. It is full of suggestiveness. There is much meaning even in its silences. It raises questions which cannot be answered without a great deal of profound thinking. How did Christianity originate? Was it accidental? If it were, then it was, and is, the most wonderful accident in all history. Did it originate by the contrivance of human beings? If it did, then it is amazing beyond all expression. Its equal could not be found anywhere. But pure Christianity came into existence by the wisdom and power of Almighty God. There is no other rational way to account for it. If there had been no God, there would have been no Christianity. The existence of Christianity presupposes the existence of God. Moreover, if there be no God, then Christ would not have come into this world; then, also, there would have been no Christianity. Christ and Christianity are inseparable.

If Christ had not been back of Christianity, it would have been a flat failure ages ago, but as He has been in it, and with it, from its beginning till now, it has succeeded marvelously. There is no parallel to it in all the world's history. Ancient systems of human origin had their brief day, and died. They failed to have a saving effect upon individuals, and, hence on society. Christianity has been a continuous success from its very beginning. The scope of its success has been broadening, and deepening, all the way along. It has had a mightily transforming effect, not only upon individuals, but upon whole communities, and even nations.

Former pagan nations would not be in the favorable condition they are now in, if it had not been for the operation of the Christian religion. And note the fact that such success has been largely owing to the intense loyalty of those servants of God whom He has used as the channels of His power. He never employs liberal religionists in the work of Christianizing the world. It is the true Gospel, with true men preaching it, that God uses to give triumph to His great cause.

THE VISION of God is indeed the transfiguration of the world; communion with God is the inspiration of life. That vision, that communion, Christ by His coming has made our abiding inheritance. As often as the Christian touches heaven, the heaven which lies about us though our eyes are holden that we should not see it, he is again filled with the powers of the world to come. Then reverence finds its perfect satisfaction; then devotion finds its invincible strength.—*Brooke Foss Westcott.*

Immortality

By RAIMUNDO DE OVIES

"IF a man die, shall he live again?"

You have asked that question; and so has every man. It is as old as humanity, and as young. It is peculiar to no race or creed or philosophy.

"If a man die, shall he live again?"

Yes.

That is a simple, positive answer; and the answer is as universal as the question. Neither is the answer peculiar to race or creed. The answer is older than Christianity. In the wilds of Africa, amid the eternal ice and snow of the Arctic, among oriental and occidental, wherever men build homes, wherever hearts bleed under bereavement—there are to be found rites and ceremonies that attest man's belief in immortality.

This is the strangest fact in psychology. It is natural for man to believe in a Supreme Being; for the powers of nature awe the stoutest hearts. It is natural for man to believe in an eternal God; for every generation hears the tale of that which existed before it and is existing now, which shows all signs of existing forever.

But whence came the belief in man's immortality? All men die; and none return. When a man dies, that is the end of him, so far as demonstrable facts are concerned. He does not revive as the plant; and even if the tales of spiritual appearances are true, a dead man does not return to the ways which we call life.

When man discovered that four times four are sixteen he could demonstrate that fact to every other man of sound mind and normal intelligence. When man later discovered the atomic weight of a material element it was still demonstrable—if not to normal and average intelligence at least to superior human intelligence. And the facts, wherever discoverable, were demonstrable.

But who can demonstrate immortality, if ever he discover it? None that we know can prove to the average, or even to the unusual, mind by a demonstration of the fact. Paul, who preached the resurrection as no other man could, is dead; the apostles are all dead; saints and martyrs are dead; and last, but by no means least to our poor human hearts, our loved ones are dead. And none of them have returned from "that bourne."

These things are cold, hard facts; but they are the most impotent facts in life! Let men array against us a million facts as stubborn and as cold—we still believe that it is not death to die; we can still repeat: "I believe in the resurrection of the dead."

It is foolish to discredit the universal testimony of the spirit of man. At the dawn of what we call modern science, there were superstitions, if you will, that would not be downed. Alchemy died hard; but out of it grew chemistry, the foundation of modern scientific research; and there was many a true if wild guess in the old alchemy; and even transmutation may not be so intolerable a doctrine, in the course of a few more decades, in the light of what we now know of the breaking down of older theories of matter.

Astrology was a superstition—a belief without foundation upon demonstrable facts—but out of it grew astronomy. The influence of the stars upon the destiny of a man may or may not be a fact; but the influence of the stars upon all humanity and all human life, none can now deny.

Back of all that groping of the human mind and heart and spirit was Truth; and science has merely changed the spelling of many a word of power; and the most mad and insane leap of the imagination has proven far from mad and insane in the judgment of the goal it sought. The incantations of the witch-doctor were no more superstitious than the dignified practice of medicine, as it was administered not so long ago; and, as we learn more clearly, the witch-doctor employed a more potent factor of healing than the hopeful mixer of nostrums, who was considered a man of science within our own memory! And we must not forget that "Psychotherapy" is a term invented by the doctor of medicine; and that there was some truth in the witch-doctor, after all.

When all mankind persists in believing a thing there is truth there, be it hidden as it may! Science has not said the last word—yet! She has nobly said the first and second, perhaps much more; but modern science has just begun to stretch her young limbs and to open her eyes upon the mysteries of God!

If a man die, shall he live again? Humanity answers with a mighty "Yes!"; for man ultimately finds what he seeks, and the heart of men cry after *life*—life, and more abundantly.

For love's sake, do not go to some laboratory fossil and ask him to demonstrate love! Go to the youth and the maiden, to the mother and child; and you will come away believing without having asked for proof. Love is its own proof. It is a fact of the spirit, not of atoms.

The mightiest things on earth cannot be seen. The chemist can count upon his reactions. He knows with certainty what will happen in his retort under certain conditions. His laws are immutable and the results of them inevitable; but back of all his laws are his "theories," the greatest of which has never been proved, and cannot be proved to the unbeliever, but upon which rests the superstructure of his faith! We see electricity in its results, its effects upon other things; but no one can explain it or tell just what it is. And so is it with most of the things by which we live. The less they are visible and tangible the more are they powerful.

Thus, the mind and the will of man—his ideals and hopes—who can control them, or prophesy what man will do? Yet, man is the lord of this visible creation—the ultimate goal of biological evolution; and man says, in his heart, "It is *not* death to die. I believe in the resurrection of the dead."

And so, no man can demonstrate the resurrection; but we see the results of it everywhere. As the proof of love is loving, so the proof of the resurrection is Christianity. We cannot discredit the force of this faith in the world without explaining it; and there is no explanation but the resurrection. "If Christ be not risen from the dead," says St. Paul, "then is our preaching vain, and your faith is vain . . . and if in this life only we have hope in Christ, we are of all men most miserable."

But the Christian is not miserable! He is filled with joy—with the spirit of self-sacrifice. He has exiled himself in strange and forbidding lands—has faced fever and plague, famine and death, persecution and torture as no devotee of any other religious faith can; and he has done it all in the spirit of love, with a message of unutterable hope:

"Likewise, reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord. . . . Christ is risen from the dead and become the first fruits of them that slept."

THE EASTER EUCHARIST

Dear Feast of God, that makes Thy children strong
And ever keeps them mindful, Lord, of Thee;
Hostage that proves the truth of Christmas song;
Pledge of the awful Cross of Calvary;
Hither we come to find our Easter King,
And join our praise to that the angels sing.
ALLELUIA! J. F. S.

THE EASTER GLORY

Golden is the glory in the eastern sky—
"Christ the Lord is risen!" this we, joyful, cry;
Hope and cheer are coming with the morning light,
Hearts, awake to praise Him! He hath banished night!

Golden is the glory where our loved ones bide,
They are just as loving as when at our side,
Hope and cheer they send us, on the wings of morn,
Thoughts of peace, of comfort, to our hearts are borne.

Gold will be the glory in a glowing west,
When, our struggles over, Christ shall give us rest;
Golden too the morning, when, in rapt surprise,
We shall wake to greet them, welcome in their eyes.
HELEN ELIZABETH COOLIDGE.

WHO DOES not know what it is to rise up from a fault—perceived, confessed, and forgiven—with an almost joyous sense of new energy, strength, and will to persevere?—*H. L. Sidney Lear.*

The Education of Our Children

THE action of the late General Convention, Bishops and delegates, clerical and lay, upon social service, and especially upon Church education, seems to have made a profound impression upon the increasingly large public that take note of our doings. Upon the surface, it has a tocsin ring, full of wisdom and prescience, and would suggest fruitful action upon the subject in the near future. One is puzzled, just at the outset, as to what is meant to be understood by the advice given upon the system of public school instruction. The inference is that public school education for Church people is ignored. But the General Board of Religious Education was instructed to take up the whole question of moral and ethical education in public schools, and effect, if possible, through coöperation with other religious bodies, a system of instruction commensurate with the needs of our youth, and to take prompt action to "promote the daily reading of the Holy Scriptures in the public schools." The import of this is not yet clear; certainly it sounds like interdenominational religion in the public schools —possibly the best now to be had.

Perhaps it may not be amiss just here to observe what the Episcopal Church has done in the past for the education of its children and those of the stranger within its gates. During the last twenty-five years, preparatory schools for both boys and girls have been opened by our people, generally through individual influence and beneficence, and these won a following and have kept the lead, just so far as they could be maintained at a high rate of excellence. The peculiar tone of quiet sanity in our Church services and teachings fits her to take the field as an educator, and, had the Church heard the call, she might to-day have had hundreds of prosperous schools up and down the land. "But the opportunity of a life-time must be seized during the life-time of the opportunity." Now we have but a few struggling foundations, scattered at distant points. That chance is lost. Where does the fault lie? Largely in the want of knowledge of the needs of the Church and in the want of loyalty among its people. The Bishops in mission fields pleaded for religious schools and those at home added their voices; their great war-cry was "Schools!" But the cry was lost amidst the mental clatter of mediocrities, dishonesties, and fudges of modern life. One wonders how many Bishops and priests of to-day have made a study of the changes in the conditions of life affecting vitally our children, and see clearly that the times call for a fresh adjustment of the spirit in the education of our people. Modern science dictates the need of physical training, emphasizing the developing of all the bodily powers, and parents respond with alacrity to all such demands. Will they respond in any practical fashion, so as to take worthy part in the work of education in the future?

It is not enough that proclamation be made in the highest council within our body politic to declare the gravity of her responsibility for the training of her own children, and also to see and feel the help and inspiration of a great service. Both within and without, it is agreed that she has need to deepen and strengthen her spiritual life. How may this be better done than by the moulding of youth? The general dissatisfaction with the public schools, once thought adequate, gives an opening just now for private schools without creating prejudice. Again we have an opportunity to take the field and prove ourselves worthy to enter the lists against the world, the flesh, and the devil. But friend and foe will ask about our training and equipment to compete with the others in the field before us. We repeat that the peculiar tone of simplicity and dignity in the Church's services and teachings gives her special fitness for the vocation of a teacher and educator. What better antidote for slang and bad English is there than the cool, formal phrasing of the Prayer Book? You say, But we ask, what is the Church doing? She has given a strong pronouncement. What is being done to develop the same? Thousands are spent to maintain struggling missions in the Church in Central America, and surely there is wisdom in this, in that wise Christian Bishops and priests so rule it. But each Church school is a *live* centre of mission work and reaches out towards all the states; and there is an increasingly large class of rising people, who have no Church affiliations and who are attracted to our schools, and their children are responsive to the teaching and well-ordered services. All this has been said before and put forth in forceful appeals, but has failed to arouse the Church to anything like concerted action, even when she seems to take pride in acknowledging her stewardship over her own and the great horde of unshepherded children in this Protestant land. But the greatest shame of all is, that it could be said that her own baptized children grow up in dense ignorance of her catechism, creeds, and sacraments. "Me ye have bereaved of My children."

To return to the General Convention. There were suggestions made by a Bishop in an address, otherwise full of wisdom and good sense, that, to those who have been in close touch with education for forty years, sound impracticable. The first was that teachers be incited to offer themselves as missionaries in the schools at the lowest living wage. This would not give satisfaction to either party concerned. All first-class schools must have college-bred teachers. These teachers must have good salaries, as they are ambitious to work for degrees in the vacation and keep abreast with their profession. Others have college debts. And, too, it is well not to forget that, in many cases, their colleges (denominational) have been generous to them with loans or scholarships, and their loyalty will be a divided one, however deep their love for their own Church may be. Then, too, why should we expect the individual, who has sickness and age to provide for, and possibly some parent or relative to support, to be asked to help educate the children of extravagant and heedless parents, when they find competition in their own profession at times more than they can bear? All good teachers give more than they get in salary, according as their strength permits. Teachers with private fortunes might be able to offer their services at a nominal rate, but such teachers might not be the most desirable. There are obvious reasons, too, why such an arrangement would not be a success. All schools need the whole-hearted service of its faculty, with no thought of charity given.

Then, too, it was suggested that the tuition of the schools be as low as possible. This sounds reasonable, but those who have been in the educational field for years would premise that one has to consider the cost of running a good school and the public that one has to serve. There is no business venture so uncertain as a school of to-day, and, to win patronage and maintain a high degree of excellence in all departments, requires wit and wisdom of a peculiar kind. The cost of all living has doubled within the past ten years. There is no public so difficult to please as the pampered American child, and it rules in the choice of a school. The buildings must be kept in good repair. The competition is great; it is death to allow the appointments of a school to get shabby or run-down. All schools have been obliged to *raise* the terms. It is an old truism that most people value only what they pay for. We cannot maintain a second-class school here as in England; no one seems to belong to any other than the first class. Why should the Church ask the school managements to struggle with impossible conditions in their work? If the Church believes in inexpensive schools, and certainly there is much to be said for them, let her give them such endowments as will permit such low tuition as will be within moderate means. This is a most worthy object, but is it fair that all the sacrifice should come upon the bread-winners? Then one has to remember that new buildings must be added, if there is to be growth. This will call for generous personal gifts among lay folk, both men and women. Schools must be founded by brains and unselfish devotion to an ideal, and then its Bishops and priests must give them constant and intelligent nurture.

It is not enough that the highest grade of schools be founded and endowed, but there must be within the Church a body of lay and clerical men and women, who are devoted to her interests, who are keeping abreast of the times, and are intelligent critics of what is needed, and who have authority to overlook Church schools and colleges, with a tested working theory upon the whole subject of education, as revealed to-day. They must have, too, a practical knowledge of the responsibilities which we hold in hand. Then let some brave souls lead on to action. Clever addresses are soon forgotten. Wise suggestions, never acted upon, lead nowhere.

We cannot afford to establish parochial schools. Many a devoted priest has found this out to his cost. But our preparatory schools take good rank, and, if well supported, can do good work and win the public. There is great wealth among

our people; more millions, it has been said, than among any other religious body in the United States, but endowments from nominal Churchmen generally go to secular colleges and schools. We have a crying need for a great woman's college. Who will come forward for this, so that, before the next General Convention shall be called, we may see its walls rising?

Let us not forget that good schools will help on those engaged in social service. It has been said that we hold ourselves aloof, "exclusive, with a smug sense of our social superiority." It is true that middle-class elementary schools would hardly succeed with us, because we are such a small and scattered body, but we could well take our part in establishing industrial schools in all large towns, from 9 to 10 A. M. in every parish, and every successful preparatory school ought to support such an one. The priest and the women in the parish could easily man such a school. It would serve a double purpose—give practical help and religious instruction to the children, and a natural, healthful contact with working people. One hoped that the parish house would give meeting ground for rich and poor, but what is the rumor one hears from a large city that, the maintenance of these houses proving too expensive, it is proposed that they be given up? Can it be true that "smug superiority" still prevails among us? That there is no use for a parish house?

There is loyalty and devotion, life and practical energy among us, as witness St. Andrew's Brotherhood and the Woman's Auxiliary! And for both, God be praised! But let these corporations turn their minds to education and the field is half won. It is a great joy to hear of the spiritual growth in a great body of successful business men, who frankly say that they are primarily organized, not for work, but to promote in their midst, growth in the Christian life. It is proposed that the Woman's Auxiliary raise a half million before the next General Convention. We may be sure that they will, to the limit of possibility. Could we but find some great heart to care for the children of our land, success would be ours. May we pray that these admirable and live organizations will show us how to begin. But, ring the changes as we may upon the value of Christian education after our own formula, we must not forget that schools, even at their best, are but poor substitutes for the early discipline of a Christian home. The example of simple devotion and holy living among our people is the salvation of our children from the madness and vulgarity of this age.

M. G. C.

A MEMORIAL TO FATHER STANTON

By Ben Greet

YOU are kind enough to suggest that I make an appeal through your columns to American Churchmen and Churchwomen who would like to contribute towards the memorial to Arthur Henry Stanton, now in course of erection at the Church of St. Alban's, Holborn, London, of which he was assistant priest for fifty years. The memorial is a beautiful lady chapel now well on in construction; and, by letters recently received from my friends in Brooke street, it is to occupy the end of the southeast aisle where so many have been accustomed to talk to this remarkable man.

The sum required is ten thousand pounds, of which considerably more than half has been contributed. There are ten worthy men, possibly five, even one, who would gladly have erected this little chapel; but it is felt that whatever form private memorials will take, the one at his beloved St. Alban's should be by numerous and small subscriptions. This hint, I am sure, will be a guide to those who would care to contribute anything from five cents to five pounds.

I need not tell the story of this faithful servant of Our Lord, and friend to thousands of his soul-needy followers. A fifty years' cure of souls, with no earthly endowment, in one of the most crowded haunts of London's poor, and yet within call of every one, poor and rich alike, is common knowledge, and at the time of his death, on this very day, March 28th, a year ago, the English speaking Church, and those of many kindred denominations, was thrilled with stories of his devotion, and the positive proof of the people's love, by the pictures of his funeral through the streets, with its thousands upon thousands of genuine mourners.

The chapel will be very beautiful; the following description of it is from *St. Alban's Holborn Monthly Paper:*

"The site of the chapel is at the East end of the South aisle, where at Christmastide the Crib stood, and just short of the spot where Father Stanton was wont to hear confessions. That spot cannot be included, because it would block the passage-way from beneath the organ into the aisle and nave. At right angles to the South wall the altar-screen stretches across the aisle, and is met by the tomb, which lies East and West. On the part of the South wall which faces the tomb are the credence and piscina and some architectural details which balance certain features of the tomb. The altar-screen, rising almost as high as the tops of the aisle windows, presents in its richly-sculptured front three chief subjects—(1) in the centre, a Pieta—the dead body of the Lord in the arms of His mother (Our Lady of Pity); (2) Mary in her Annunciation, on the right, and (3) the angel Gabriel on the left. Three smaller angels in niches on each side of the central group divide the subjects. The chief figures have spire-like canopies with many-crocketted pinnacles. The centre spire is, at the upper part of it, flanked by two angels standing free, who support a shield.

"The tomb, which lies under and in the line of the first arch of the nave, has on its faces angels bearing shields, alternating with decorated panels. Upon this tomb lies the recumbent figure of Father Stanton in eucharistic vestments; angels support the pillow upon which his head is resting; the whole is in bronze, and is to retain its natural color. Over the tomb, and extending beyond the tomb until it touches eastward the half column in the chancel arch support, and westward the first free column of the nave, is the canopy, which repeats with variations the rich spire and pinnacle-work of the altar-screen. The tomb and its canopy, as well as the altar-screen and its canopy, and the work on the South wall, will all in time be gilt and colored. East of the effigy, in a niche somewhat above it, is a bronze figure of St. Martin dividing his cloak with a beggar. It commemorates Father Stanton's work with St. Martin's Postmen's League.

"The altar is costly but quite simple, as it will be for the most part covered by frontals. The material of the altar-screen and tomb and their canopies will be fine Caen stone; the chief figures will be in alabaster. The altar is of marble, and the pavement also marble, black and white.

"Overshadowing the altar is the 'tester,' bearing on its under surface, carved and colored, the Coronation of our Lady.

"The Pieta, Our Lady, the Angel, and the life-size recumbent figure of Father Stanton are now being modelled by Mr. Alfred Drury, R.A.

"According to the terms of the contract, everything will be ready and in place before the end of the year, not including the decoration and some details which the present state of the fund will not allow."

I suggest that you will receive subscriptions; or that intending contributors can, if they wish, send them direct to the Rev. W. Pearkes, Brooke street, Holborn, London. I was invited to be on the committee because Mr. Stanton had known me from boyhood. I was often with him. He took great interest in my profession and work, and I was privileged to worship at St. Alban's from 1875 until I came to America in 1902. His last word to me was, when I saw him the September before his fatal illness: "Give my love to dear America."

IN APRIL

Now Mother Nature smiles—again her plans unfold;
Beneath her breath the ice-bound clods are riven;
The pussy-willows peep; the blackbird's here;
And robins with the early wrens have striven
For old-time rights. The hawthorne buds are bursting in the hedge,
And Spring once more to human kind is given:
And love is here
And joy enfolds this quivering heart of mine.

Mary E. Tarrant-Ironside.

THE DATE OF EASTER

Easter is the first Sunday after the full moon that occurs on or next after March 21st; and if the full moon fall on Sunday, Easter is the next Sunday. Of course, if the date were the same each year, the day would be Sunday only once in six years. Some of the early Christians did fix the date in this way, while others used the present way. But in the year 325 the matter was brought by Constantine before the Council of Nice, and it was evidently thought best that the anniversary of the event which changed the weekly feast from the seventh day of the week to the first day, should always fall upon the first day, for they, deciding between the two ways then in use, selected for the whole Church the method which would bring Easter always on Sunday.

Since that decision, Easter cannot fall earlier than March 22nd, nor later than April 25th, in any year. These dates are called the "Easter Limits."

Easter occurred on March 22nd, in 1818, but cannot come again on that day until 2285.

Ecclesiastical Heraldry

By PIERRE DE CHAIGNON LA ROSE

IN the Boke of St. Albans, 1486, containing the first treatise on heraldry in English, the learned Prioress of Sopwell opens her discussion of armoury thus: "Insomuch that all gentylness cummys of God of hevyn, at hevyn I will begin where were vorderis of aungelis, and now stande but iv, in cote armoirs of knawlege encrowned ful hye with precious stones." The first treatise in French, Le Blason des Couleurs, by Sicile l' Heraut, written between 1435 and 1458, attributes the origin of heraldry, less ambitiously, to Alexander the Great under the advice of Aristotle. Modern scholarship, however, despite an occasional insane "manualist," is content to ascribe the beginnings of heraldry to the military exigencies of the Second Crusade, 1147.

That this essentially military method of figural identification should spread from the camp to the Church was but natural. The fundamental maxim of heraldry, *arma sunt distinguendi causa,* means simply this: given a warrior in a casing of steel indistinguishable from that of scores of others, the underlying purpose of the colored markings on his shield, surcoat, or banner, in a unique pattern, registered and known, following the rules of a logically organized system, is precisely and merely to identify him to his followers, and when these same markings appear on any form of property, to signify his ownership thereof. The modern yacht flag and the commercial trade-mark are but variations of this same idea. Now, under the feudal system many ecclesiastical foundations were obliged in certain state exigencies, to furnish their quota of armed men. It became necessary to adopt some "cognizance" for these men, and with heraldry ready at hand the Church naturally conformed to this system. Furthermore, with the rapid spread of this system, its convenience for other than military purposes became evident. The *Statutum de apportis religiosorum* of 35. Edward I., 1307, which enacted that every religious house should have a common seal, greatly accelerated the use of corporate ecclesiastical heraldry.

A study of the transition of ecclesiastical seals from pre-heraldic to heraldic forms will well repay the student of heraldry, and may remove much of the confusion of mind which now exists when the amateur refers to the arms of the present British sees. Ecclesiastical, especially episcopal, seals roughly divide themselves into three general types: sacerdotal, hagiological, and armorial. In the first and earliest type the owner of the seal himself is shown, in bust or full length, at first bare-headed and subsequently mitred. Toward the end of the thirteenth century the Bishop, in full pontificals, appears under an increasingly elaborate architectural canopy, and, finally, but not until the fourteenth century, with small accompanying armorial shields. In the thirteenth century the second, or hagiological type appears concurrent with the first. The Bishop, here a subordinate figure, kneels beneath an arch, above which appears a Divine Person or Patron Saint, with the canopies, as before, gradually developing, the single saint sometimes being replaced by several, and, again, with the eventual addition of small armorial shields. A modern example of this type, which still persists in the French episcopate, is the *sigillum magnum* of the late Bishop Doane. The third type, that in which the arms are the chief feature, developed later and more slowly; not until the end of the fourteenth century do we find this distinctive armorial seal, which is now so generally predominant. Without a study of early ecclesiastical sigillography it is hopeless to try to understand the arms of the present British sees; but with even this brief statement of the development of seal type we can now in part understand such little value as these diocesan arms may have as precedents for an American designer of diocesan heraldry.

The earliest seal of an Archbishop of Canterbury in the British Museum collection is that of Anselm, 1093-1109. The Archbishop, in a pointed oval, stands on a platform, with crozier in his right hand and book in left. This "sacerdotal" type persists through several pontificators. With Hubert Walter, 1193-1205, it is first joined with the "hagiological" type in a small oval counterseal showing Becket's martyrdom. (Boniface of Savoy, 1245-1270, flanks his full length effigy with four small Greek gems, one of them a bust of Jupiter Serapis!) Not until the seal of Simon. Islip, 1349-1366, do the Canterbury arms appear, in a small shield at the left of the prelate, balancing the royal arms at the right. And now note how singularly devoid of any purpose other than that of simple identification these arms are: merely the pontifical insignia peculiar to an Archbishop—the pallium and the cross-staff, in their "proper" colors on a blue field—quite enough to identify the Archbishop in his own Province. All of the preceding Archbishops are given family or personal arms, by Bedford in his "Blazon of Episcopacy," back to Lanfranc! But the seal of Simon Sudbury, 1375-1381, is the first of the Canterbury series upon which the prelate's personal coat actually appears.

Let us consider now the York seals, remembering the ancient rivalry of the two Archbishops for preëminence and jurisdiction. Thurston's seal, 1119-1140, is the first in the British Museum collection. It shows the Archbishop in the act of benediction. Walter de Gray, 1215-1255, first adds a smaller counterseal, on which appear half-length effigies of SS. Peter and Paul, a point which should be remembered when we reach the arms of "York modern." The counterseal of Geoffrey Ludham, 1258-1265, shows St. Peter alone with the Archbishop beneath, praying. The first seal with heraldry is that of William de Melton, 1317-1340, where the arms of England appear above the canopies enshrining SS. Peter and Paul, beneath which kneels the Archbishop. William de la Touch, 1342-1352, first introduces his family heraldry. Not until Robert Waldeby, 1397-1398, do the arms of the see appear. Curiously enough, the British Museum catalogue describes two seals of this prelate, with on one the arms of York ancient, on the other York modern. Both appear, according to Woodward, on the seal of Thomas Savage, 1501-1507, and he states that only York ancient is impaled with the prelate's personal arms. (The British Museum catalogue does not mention this variety.) And Edward Lee, 1531-1544, is the last to use York ancient, which he impales with Lee.

Now the arms called "York ancient" were usually identical with those of Canterbury—the pallium and the cross, staff of an Archbishop. If the Archbishops of Canterbury, by their extremely simple (but from one point of view, splendidly arrogant) heraldry intended to imply any all-inclusive Metropolitan jurisdiction, the Archbishops of York were willing to make the same figural challenge on their shield—to the complete stultification of the fundamental principle of heraldry already enunciated. However, the propriety of the maxim *arma sunt distinguendi causa,* despite ecclesiastical rivalry, must have been recognized by some of the early York prelates, for Archbishops Waldeby and Lee charged the York pallium with five crosses, obviously to differentiate it from that of Canterbury, which shows but four, and in a window in York Minster the arms of Archbishop Bowet are impaled with the York emblems on a field gules instead of the Canterbury azure. However, with the change of the arms to York modern, confusion became impossible and heraldic propriety was restored. And York modern shows simply the keys, which heraldically represent St. Peter, the chief patron of the Cathedral church, surmounted at first by the papal tiara and then by the royal crown—the early episcopal counterseals rationally translated into the abstract figures or symbols of heraldry.

The episcopal seals of London follow the same course, beginning with the sacerdotal type of Richard de Beames, 1108-1127, combining the hagiological with Richard Fitzneal, 1189-1198, whose counterseal shows the effigy of St. Paul, patron of the Cathedral church, and finally developing diocesan heraldry in the seal of Ralph Stratford, 1340-1354, where St. Paul is honored, now in purely heraldic terms, by the familiar crossed swords.

Winchester has been variously dedicated to SS. Amphibalus, Peter, and Swithin; but the present arms, the two keys interlacing a sword, are an heraldic translation of the hagiological seals of Richard Toclive, 1134-1188, William Wykeham, 1367-1404, and William of Waynplete, 1447-1486, on which appear effigies of SS. Peter and Paul.

The arms of Bath and Wells are but a variation of the cross of St. Andrew to whom Wells Cathedral is dedicated, the arms of Ely are those attributed to St. Ethelreda, foundress of the original monastery in the Isle of Ely. Exeter has another

variation of the emblems of SS. Peter and Paul whose effigies grace the seals of several of the early Ordinaries, although the present dedication of the Cathedral church is to St. Peter alone. Gloucester, again, shows the emblems of St. Peter, to whom the abbey was originally dedicated.

So one might go on exhausting the list of Pre-Reformation sees (the debased heraldry of modern erection—*e.g.*, Liverpool—must be ignored in one's study of the *principles* of heraldry), but enough has been shown to indicate the rationale of early diocesan armoury.

We have, first, the two primatial coats indicating merely rank, with their quaint conflict, solved eventually by York's retiring into a second group. (And as heraldry is constantly imitating and repeating its own errors, we have the later confusion of the arms of Armagh and Dublin.)

Secondly, and much more interesting, we have a series of arms which are simple heraldic translations of early hagiological seals, indicating in most cases the patronal dedication of the Cathedral church. These, to avoid confusion one with the other, vary the tinctures of the fields and the arrangement of the charges, so that each is an heraldic unicum, readily distinguishable from the other.

But closely allied to this group, we have a third series, a singular array of essentially unheraldic arms. Chichester, with the seated figure of our Lord, so long by a curious perversion blazoned a "Prester John"; Salisbury, with the Blessed Virgin and Child; Sodor and Man, with the Blessed Virgin between two pillars, the remains of an architectural canopy; Clogher, with an enthroned Bishop; Waterford, with a Bishop holding the Crucified Christ (probably due to successively careless versions of the Blessed Trinity); Tuam, with a triple canopy, Our Lady in the center, St. Jarlath at her right, St. John at her left; Aberdeen, with St. Nicholas, and, in a flaming caldron, three children; Orkney, with St. Magnus; the Isles, with St. Columba in a corache. Not one of these is heraldic in any proper sense of the word. Each is derived from some pre-heraldic seal of the sacerdotal or hagiological type, and when the necessity for diocesan heraldry arose, instead of being translated into the abstract forms of heraldry, was merely lifted bodily from the seal, placed upon a shield, and forced ever since to serve as "arms," to the confusion, as I said before, of amateurs who hold by the letter rather than by the spirit of heraldry.

No lay individual or secular corporation could long have borne such heraldic anomalies as these at a time when well instructed, even pedantic heralds were making their periodical "visitations." But since in theory at heart a Bishop or spiritual Lord derived his rank not from a temporal prince, his arms and the arms of his spiritual fief were, by general courtesy, exempt from official regulation, although he might invite this regulation. Thus while many early episcopal assumptions are in accordance with the best canons of heraldry, many are essentially unheraldic, and from the point of view of sound armoury thoroughly bad. Even now, in "The Episcopal Arms of England and Wales, by an Officer of Arms," 1906, (the present York Herald), such pre-heraldic "arms" as Chichester, Salisbury, and Sodor and Man, are described as "unofficial," although undoubtedly if these sees should ask for an "official exemplification," the same arms but little modified would be allowed, merely through immemorial prescription. That the best heraldry wisely shuns these effigies is due to its constant recognition of its underlying purpose—identification: therefore perspicuousness of design is its first care. At a distance it would be easy to confuse the painted figures of, say, SS. Peter and Paul, even when shown with their attributes; whereas a shield bearing a key can be distinguished from one bearing a sword as far as the eye can grasp simple and boldly drawn forms. So, too, tested by this heraldic canon of perspicuousness, that abomination of the eighteenth and nineteenth century decadence of heraldic art, "landscape heraldry," falls under severe art condemnation. For example, who could distinguish any very salient heraldic distinction between the unarmorial "arms" of the sees of Western Michigan and North Carolina if shown at a distance, as in a high chancel window? What would one make out of the equally unarmorial arms of Fond du Lac, or, most stupefying of all, those of East Carolina?

But to return to our English sees. A fourth type of arms presents itself in those shields which embody the personal heraldry of a former Ordinary, a Founder, a Benefactor, or a temporal Overlord. Hereford bears, slightly altered, the arms of Thomas de Cantilupe, 1275-1282, Worcester those of Godfrey Giffard, 1268-1302. Lincoln at first used untranslated hagiological arms, the Blessed Virgin and Child, but by the time of William Smith, 1495-1514, the arms of the founder of the see, William the Conqueror, appear, with the effigy "in chief." Brechin bears the arms of David, Earl of Huntingdon, Lord of Brechin.

A fifth type, analogous to the first, is a series on which merely certain episcopal emblems appear, chiefly the mitre. Norwich bears three gold mitres on a blue field: the reasonableness of this is apparent when we consider that the see unites in itself the early Bishoprics of Dunwich, Elham, and Thetford. Meath bears three silver mitres on a black field: here, again, this see is composed of several ancient Bishoprics, Ardbraccan, Kells, Slome, etc. Chester, which also bears three mitres, is a Post-Reformation see and the reason for these charges is not so obvious; but Manchester, erected in 1847 from a portion of the see of Chester, retains the three gold mitres, now on a red "pale," through natural heraldic logic. Llandaff is the only Pre-Reformation British see on whose arms a crozier appears as a charge. Croziers and single mitres appear on the arms of several of the Irish sees, but it must be remembered that the majority of these Irish episcopal arms are of late origin, and often because of their constant mutations are well-nigh indeterminable.

Certain conclusions pertinent to American diocesan heraldry may be drawn from this group. Probably the first impulse of a committee on Diocesan Seal (and I have dealt with many), is to insist that a mitre, a key, or a crozier—sometimes all of these—appear as a charge on the diocesan shield, the shield in their mind not being truly "episcopal" without at least one of them. They also forget that all this episcopal hardware may appear as "external ornaments" to the shield, and that therefore the appearance of any of it on the shield itself without especial reason (as in the cases of Norwich, Meath, etc.), results in an aimless and tiresome reduplication. So we have the "ecclesiastical windmill" on the arms of the see of California, the crossed keys of St. Peter on the arms of Dallas, when the patron of the Cathedral church is St. Matthew, the colorless compositions in the arms of Atlanta and Nebraska and in the former coat, now happily abandoned, of Pittsburgh, the fairly meaningless mitres on the shield of Porto Rico, and the crozier and sword on the grotesquely overloaded arms of the Philippine Islands.

Finally, there is a small group of British diocesan arms, notable among them being Bangor, the origin and significance of which can be determined, if at all, only by hazardous conjecture.

All of the Pre-Reformation arms, however, except of the hagiological group, have this in common: they are beautifully simple and perspicuous in design, the charges are few and invariably significant, and the fine mediaeval sense of "pattern" is never forgotten. The hagiological shields are merely survivals of mediaeval seals, untranslated into heraldic forms, and, in the absense of official regulation, allowed to serve as "arms." The Post-Reformation shields vary in excellence with the steady decline of heraldic taste and scholarship.

WE OFTEN make our duties harder by thinking them hard. We dwell on the things we do not like till they grow before our eyes, and, at last, perhaps shut out heaven itself. But this is not following our Master, and He, we may be sure, will value little the obedience of a discontented heart. The moment we see that anything to be done is a plain duty, we must resolutely trample out every rising impulse of discontent. We must not merely prevent our discontent from interfering with the duty itself; we must not merely prevent it from breaking out into murmuring; we must get rid of the discontent itself. Cheerfulness in the service of Christ is one of the first requisites to make that service Christian.—*Frederick Temple.*

TAKE TIME to be separate from all friends and all duties, all cares and all joys; time to be still and quiet before God. Take time not only to secure stillness from man and the world, but from self and its energy. Let the Word and prayer be very precious; but remember, even these may hinder the quiet waiting. The activity of the mind in studying the Word, or giving expression to its thoughts in prayer, the activities of the heart, with its desires and hopes and fears, may so engage us that we do not come to the still waiting on the All-Glorious One. Though at first it may appear difficult to know how thus quietly to wait, with the activities of mind and heart for a time subdued, every effort after it will be rewarded; we shall find that it grows upon us, and the little season of silent worship will bring a peace and a rest that give a blessing not only in prayer, but all the day.—*Andrew Murray.*

A Civic Programme of Work with Girls

By EDWIN and CATHERINE RUMBALL

CIVIC enterprise is slowly getting away from mere investigation and concentrating its efforts on how to prevent and how to help in a constructive manner. In these days the old challenge: "What are you going to do about it?" is beginning to receive some answers. Unlike the answers and programmes of the early utopian socialists, these modern programmes for a larger measure of social justice, are being built upon the elements of social justice that we already have with us. For this reason, there is great hope of doing effective good.

The question is often asked in a city by all kinds of good citizens, "What can we do to protect, guide, or help the young women of this city?" Individual social workers and conferences of such have faced the question again and again of late, and everywhere the answers are beginning to be heard. We have a programme of six points to which we choose to call attention in this way. We hope that its suggestions may prove attractive and helpful. There is no desire to imply by this article that we feel such a programme is only wanted for our girls. Our young men and boys need our constructive thought on their behalf equally with them.

First of all, no one should expect to succeed permanently with the working young women in our cities, unless their attitude is frank, sincere, and democratic. This means that we must treat them as equals. We must walk with them as friends. They must never be "Cases" to us, nor "objects" of our charity or welfare work. Any suggestion of "slumming" in our motive, any suggestion of "converting," if we are Church workers, will sooner or later not only limit our usefulness, but hurt the influence of those workers who have the right spirit and object. Our religious motives, if we have any, must not be hidden—that would violate sincerity and frankness—but they must be transformed into human or social motives. Our charity motives, if we have any, must be dominated by the motives of equality and democratic friendliness. We must feel that our greatest joy is not to "help" the girls but to know the girls. We must feel that their friendship is as worth having as we may imagine ours is. We are probably just as much a problem to them as they are to us. They have just as much right to formulate a programme for introducing common folks to social workers, and helping such workers understand their duty in life, as we have to form one of them. If we all remember that we are just *folks,* we cannot help but do good work.

Having suggested the attitude, there are five agencies that need either creation or development in our city, for our use in this task. The first is the evolution of an unselfish community knowledge and the cultivation of neighborliness. Open schoolhouses for social centres do not solve the problems of leisure in our neighborhoods. A mere open door and a waiting club director is no adequate competition with the picture show and saloon. We must have in each school district a Civic Minister or Secretary, whose duty shall be the development of the civic activities of the neighborhood, the fostering of neighborliness, and the knowledge of everybody's troubles. In other words, we want a new kind of ward-HEEL-er, or rather, we want a ward-HEAL-er. He shall know all the birthdays, funerals, unemployments, and troubles of his district, and he shall be not the Charity visitor, but the Social visitor, and the school can be his office. The clubs and dances which he will hold in his hall will, through municipal publicity, make hard competition for commercialized amusements. His evening school classes will insure every girl having a full education in those things which girls desire to excel in and need to know. One state is already preparing to pass legislation for the appointment of such Civic Ministers, and every social worker will perceive that such a development from our Neighborhood Centres, combining the best of social welfare ideals with the old time knowledge of the ward politician, will give us an agency for work with young people, greater than anything that we have at present.

The second agency which calls for creation in our midst, centres on the mothers of our girls. A large part of our problem exists because so many mothers of the old world and mothers of this world, but of an older generation, fail to understand their modern American daughters. The misunderstood girls of our city are the most friendless that we have. Lack of opportunity and the hardness of life have kept many mothers from keeping up with their children, and the home where the girl is misunderstood is the home that she will absent herself from as much as she can. It need not be a bad home on this account, but it fails its children. The thousands of immigrant-mothers of a city frequently form the one large group unreached by American standards and assimilative influences. They are usually unable to speak the new tongue, and being confined to their homes, the assimilation which factory work and evening school brings to their husbands and working children does not reach them. We cannot properly help our girls unless we help their mothers. The heart of our American homes must be American, otherwise we prepare for the true citizenship which should come from these homes, but poorly. If our school authorities could have afternoon classes for the mothers of our immigrant children, the beginning of a new coöperation for the welfare of our young people would be established. If in addition to this, our educational authorities should come to realize the immense power of intelligent and persistent publicity among such folks, it would be very hard to remain in ignorance of the factors which make for social good. It is impossible properly to educate the new-comer without a busy Publicity Bureau. Once every week there should be delivered by the mail-man, a paper in franked envelope at every home in the city, telling the facts which make for good homes, happy children, and communities of good-will. With such civic buttresses in the neighborhood and in the home of the girl, she will have her chance in life tremendously increased. Without some such backing from the community and the home, all our good works on her behalf will fall short of what they must be.

A further agency that must not be forgotten, is that our girls must have a larger representation in public life than they have at present. Of course this means that she must use the franchise, but this form of justice is so sure to come in a few years that we will not at this time take up space with its advocacy. In a smaller way, it means that she must be represented more on our police force. We need them, but where shall they come from? Shall we only draw them from the same ranks as the police men? Our police officers, both men and women, should have the knowledge and spirit of social workers, and it is in our hands to prepare such future police women for the city if we will. Some of the women's clubs and associations could begin now the training of such women. They could find ample material for observation on our evening streets, and when a call is made later for another civil service examination, we should have women of experience and true spirit to send forward. Our entire community of both men and women might be raised to a much higher character by such an attempt to provide ourselves with true representatives among the officers of peace.

The next agency is already with us, but not yet working up to its full power. Even as there is to most appearances a gulf fixed between capital and labor, so there appears to be another between the working and the leisure women of the community. Neither group understands the other and there is not much effort to get together. This gulf shows itself in the churches and private clubs. We do not mean to say that there are no working women in the churches, but that the tendency of wage-earning women, as of wage-earning men, is away from these places. This may be good or evil according to our viewpoint. The tendency may not be altered, but the spirit of each group towards the other can be altered. Let the churches everywhere open their parish halls for girls' clubs and parlors, let them persistently urge the city to open the schools and appoint secretaries as we have suggested, let them coöperate with the girls in *their* best ideals, not try to convert the girls to their own ideals. Our girls want coöperation far more than conversion. Instead of asking social workers to come and speak about the problems of girl workers, ask the girls themselves, ask the girls' union to send speakers. Let them speak for themselves. Some of them will tell of their hopes and ideals and the passion with which they work for them, in such a way that will make the dullest of us admit that they are working out their own problems, and need most of all our coöperation.

The last agency to which at this time we want to call attention is that of education through publicity, in the conviction

that such an agency is one of the finest though least used means of prevention that workers with girls have tried. The campaign against tuberculosis, the fight against infant mortality and many other recent reforms, owe their success largely to the use of intelligent and persistent publicity. If we could place in the hands of every American and immigrant girl of this city, periodical leaflets in their own tongue, telling pithily and brightly the civic ideals that all real Americans wish to realize, warning them of the dangers which in every large city surround them—if we did this, we should have an instrument of usefulness beyond all calculation. We append at the close of this article a specimen of such publicity. We hope to print it later also in Italian, German, Polish, and Yiddish. Some day, such publicity will be part of the regular educational work of a municipality. Till then, it should be used by civic and church clubs, Y. W. C. A.'s, and other women's societies. Distribution could be affected through the mails, through pay envelopes, through visitors and other ways. The old religious tract is out of date, but in its day it did splendid work for the end it had in view. We have to create a series of civic and social tracts, for publicity is a form of education and education is always prevention.

WARNING TO GIRLS

"Let knowledge grow from more to more,
But more of reverence in us dwell."—*Tennyson.*

ISSUED BY THE SOCIAL SERVICE PUBLICITY BUREAU OF GANNETT HOUSE, ROCHESTER, N. Y.

1 When you begin to live in a city, find out if you can trust the character of the people with whom you lodge.

2 If you do not know where to obtain cheap and good rooms, ask the Y. W. C. A., or address us. Do not trust strange men or boys to find you rooms.

3 If you cannot find work, ask us to help you.

4 If you are in debt, do not go to advertising loan sharks, apply to us. We will direct you.

5 Beware of advertisements which offer you jobs in distant places with your expenses paid. They are frequently ruses to get defenceless girls in the power of vicious men.

6 Beware of "fallen" men and boys. They frequent dances, moving picture shows, amusement parks and street parades. Sometimes they are working in stores and factories. They usually have plenty of money. Their business is to make wonderful promises of parties, fine clothes, stage-life, jobs of better pay, and so on, in order to prostitute you and get you into a house of shame.

Beware of strange women who sometimes use the same methods for the same vile purpose.

7 Do not believe in the kindness of strange men and boys who promise and buy you ices, candy, fine suppers, automobile rides, and theatre tickets. They will coax you to "drink just a little" in some hotel or quiet saloon. They know how to drug even harmless drinks to get you into their power later.

8 Beware of the drugged or poisoned needle, used by such fellows in shows and other crowded places. It will make you unconscious in a few minutes. Unless a friend guards you, they will claim your unconscious body as their property.

9 Remember that even girls who claim that they know how to take care of themselves, are not good for much under the influence of liquor, drugs, or in dark automobiles and on lonely roads.

10 Don't be fooled with money and presents. They are only buying you, either for their pleasure or to sell you for more.

11 Remember these things among others when a man offers to marry you:

1 You can never be happy in marriage with a man who will take liberties with you before you are married.

2 Marry no man who is not willing to marry you in the presence of your friends or at your home. If you run away with him, he will run away *from* you.

3 Refuse to marry a man with a sex disease. It will mean dead or blind children and often very serious operations on yourself. You have a right to his health certificate from the health officer.

12 Remember that girls sometimes thoughtlessly help men and boys downward. You can do it with foolish fun and kissing and taking liberties. That which is only fondling and petting to you, fires the passions of men and boys often beyond self-control.

13 Remember that girls can help the boys to the best kind of life, by insisting on high ideals, purity, and the right use of leisure time. But let no girl think that she can reform a man by marrying him. If he really loves you, his honor will not let him ask you in marriage until he has reformed and lived some time in proof of its permanence.

14 When you can, but as soon as you can, borrow or buy and read the following two books: *The Three Gifts of Life, or a Girl's Responsibility for Race Progress,* by Nellie M. Smith, 50 cents; and *Herself,* by Dr. Edith B. Lowry, which costs $1.

15 If you want friends, good fun, somewhere to go evenings, a quiet place to meet your friends, write your letters, read, play the piano, dance under proper auspices, advice at any time, step into Gannett House, corner of Temple and Cortland streets, any evening, or write Mrs. Catherine Rumball, 1056 South avenue, Rochester, N. Y.

Packages containing 100, or 1,000 of these Warnings in English or other languages can be had for cost. Item 15 can be altered to suit the organization purchasing or distributing the slips. Apply to the Common Good Publishing Co., Rochester, N. Y.

—Reprinted from *The Common Good,* Rochester, N. Y.

A STREAK OF YELLOW

PROMINENT Church worker." That was a conspicuous sub-head in a news article about a trusted official who went wrong.

Somebody had taken a copy of the newspaper and had drawn red lines about the item. "The Church is full of hypocrites" the red lines said in a nasty effort to spread the old slander.

The Church is not full of hypocrites. For every "prominent Church worker" who goes wrong there are a hundred—yes, five hundred crooks and criminals who hardly know what a church is, and who have been battling against religion all their miserable lives. Religion, be it Catholic, Protestant or Jewish, does not make malefactors. If, here and there, a Churchman does go wrong, it is in spite of the religious influence. Besides, there is no organization on earth devoted to good works which can guarantee the character of all its members. There are wolves in sheep's clothing everywhere.

It is a sorry weakness of the human being that he "falls for" such attempts to besmirch good institutions and good men by holding up the good pretensions of men who go wrong.

It is not only the Church that suffers. If a German, or an Irishman, or a Jew who has been prominent, or a "prominent county official," or a "leading charity worker" does something wrong, there is a disposition to pounce upon everybody connected with his good works and to endeavor to reflect some of his blame upon his associates.

It has got to be second nature with some newspaper men, more's the pity. They set down his good associations as they can, out of regard for the old habit. They do it without thinking. And yet they are doing it because there has always been a yellow streak in human nature. That is why some people rejoice in the downfall of other persons who have by words or deed made some profession of doing good.

It is about time to call a halt on this barbarous attempt to besmirch good organizations and the good people connected with them. There is no demand for it any more. Nobody in his right mind wants to see the Church or any of the lodges or the nationalities of our people made to suffer for the misdoings of an unworthy person.

Are we not big enough to stand upon our own merits without trying to drag somebody down? Let us lay down a general proposition: The man who is forever crying "hypocrite" and trying to bring some good person or organization into disrepute is himself pretty low in the scale of life, and is trying to make himself the equal of his betters by pulling them down to his plane.—Dayton (O.) *News.*

EASTER JOY

THIS JOY is deep—I ask for it for you who set your face towards the glorious Light, and heedless of the burning heat pursue your way undaunted, till the vision bright of One whose central glory is the goal to which all spirits tend, all hearts aspire, shall claim, absorb, and purify your soul in the deep rapture of fulfilled desire.—*G. M.*

EASTER, of all the feasts of the Church, is the most glorious. If the holy season of Lent has meant anything for us, Easter will mean much more. With our risen Saviour we shall rejoice, and be inebriated with a new life, which will bring us after our Divine Leader into the life that knows no death.

Easter

OH! black was the night when my Lord was betrayed,
And darker the day when He lay in the tomb—
The gangs of Gehenna 'gainst Heaven arrayed,
The world plunged in chaos of horror and gloom.

We trusted 'twas He whose right arm should redeem
Poor Israel, crouching in sackcloth and tears.
We looked that the sword and the banner should gleam
Victorious over Rome's insolent spears.

We thought to have seen, as Gehazi of old,
The hosts of Jehovah with chariots of flame—
A burning tornado relentlessly rolled
Against every foe of fair Israel's name.

When my Lord on the Cross gave that anguishing cry,
A dart struck at life, as when sweet Eden fell;
A shudder ran cold through the earth and the sky;
There was sorrow in Heaven and triumph in hell.

Then Omnipotent Power spoke down from the Throne;
An answering light shot aloft from the grave,
As forth from the clutches of cerement and stone,
Came Jesus, triumphant and mighty to save.

Oh, bright was the dawn when my Saviour arose!
Oh, Easter, glad Easter, and bright was thy day!
"Hosanna! Hosanna! He conquers all foes!"
There is triumph in heaven, in sheol dismay.

He is risen! O, grave, where now is thy boast!
He is risen! O, death, and where now is thy sting!
Rejoicing we join with the heavenly host,
And shout with the angels till star-spaces ring.

All glory to God in the highest. Amen.
As in the beginning, so aye let it be.
Hosanna till heaven's vault echoes again;
For Jesus is risen, and Man shall be free.

LE ROY TITUS WEEKS.

Easter Dawn

ABOVE the hushed horizon's roseate rim,
Lingered belated stars, with watching dim,
Earth's lilied beauty eager to behold,
While heavenly choirs in ageless song foretold
That angel-ushered dawn.

And if my soul its sleepless vigil kept,
And at its Lord's lone cross, unwearied, wept,
And knelt in faith beside His empty tomb,
Would not immortal hope dispel its gloom,
And angels usher dawn?

EMILY BEATRICE GNAGEY.

The Easter Call

UP, up, it's Easter Day!
The very stones do ring;
The very buds do sing;
Joy, joy in everything
On Easter Day.

Up, up, it's Easter Dawn!
One conquered in the fight
With sin and powers of night;
In Him we shall see light,
At Easter Dawn.

Up, up, it's Easter Morn!
All wings are in the sky;
Burst, shell of mine, for I
Must find my life, and fly,
On Easter morn.

Up, up, it's Easter Day!
Lift heart and be away!
Join the great rush of wings;
Praise, while the censer swings,
With every soul that sings,
On Easter Day.

M. V. J.

Easter Morning

GO-DAY a new light fills the sky,
Above the hills the white clouds glide
Like angel messengers, intent;
Their snowy pinions sweeping wide,

Like armies of celestial ones,
In radiant light and flashing sheen,
On Heaven's highway riding forth,
"Clothed in fine linen, white and clean."

In holy places lilies stand
In perfect bloom beside the Cross,
And preach the sermon silently,
Of life from death, of gain from loss.

They who are called awhile to go
"Apart into a desert place,"
On Easter morning, unafraid,
Can meet Life's Angel face to face.

They see him in the garden gloom
Ere yet the mists of night have fled,
And hear his whisper in the dark,
"Why seek the living with the dead?"

To-day a new light fills the sky,
And over earth resounds the strain
Of countless voices echoing,
"On the third day He rose again."

MARY A. NEWSOME.

Mary of Magdala

SHE came ere dawn that she might weep alone,
And, lo, the stone
Displaced, appeared the throne
Of a great shining one, who spake and said:
"He whom thou seek'st is risen from the dead!"

Uncomforted
By the great pledge of Life, she turned away—
Turned, and yet tarried, vigil still to keep,
And heard Another say,
In tender query: "Wherefore dost thou weep?"
Her instant plea bespeaks her heart's behest:
"O tell me where, if Thou hast borne Him hence,
That thither all my grief and penitence
May carry balming spices for His rest!"

"Mary!" Ah, surely One dear Voice alone
Thrills with that tone!

"Rabboni!" Yea, she sees Him standing there,
The sunlight glorying about His hair,
Where all the lilied paths converge, and sweet
The humbler flowers bend closer to His feet,
And on His lips the triumph-smile,
Calm, yet half-tremulous, with gladness born of pain,
Like golden sunrise after rain—
So stands He there where He had slept erstwhile.

Their alabaster buds the lilies break
For fresh anointing,
And in the bending trees the birds awake
Chorales of His appointing;
Roses in sudden bloom their censers swing
With odours redolent;
Life's Gospel waits interpreting—
And part for her is meant!

Over against our graves He stands to-day,
The Risen Master glorious,
And in His own blest way
Calls us to share
His Easter joy victorious.
Still standing there,
The Garden's beauty fragrant all around Him,
His Angel says: "The Lord is risen indeed!"
But He, in those same paths where Mary found Him,
Ever the same
To meet each heart's extremest need,
Calls to us each by name.

JOHN MILLS GILBERT.

The Ceremony of the Holy Fire in the Church of the Holy Sepulchre in Jerusalem

By the Rev. Dr. H. H. SPEER

THE Office celebrated on Holy Saturday by the Greek Church in the Church of the Holy Sepulchre in Jerusalem, is undoubtedly one of the most interesting remains of the old time symbolical teaching in the early Christian Church. The danger which confronts all symbolical teaching when in the hands of an ignorant priesthood, becomes all the greater when the laity is naturally endowed with a mind bent upon the marvellous, as is particularly the case among the Eastern peoples. It is therefore quite evident that when a time of degeneration among the priesthood occurred in Palestine, superstition took the place of sober thinking; the craving for the miraculous the place of a quiet faith, which by a symbolical action, taught anew the mystery of the death and life of Him who came into the world as its Light. It was under such a blight of ignorance and innate superstition among the common people, that the glorious symbolical teaching conveyed by the Office of the Holy Fire on the Great Saturday, as the fathers call this day, was perverted, in the minds of the public, into mere superstition.

There are various interesting services during Holy Week in the Church of the Holy Sepulchre, such as the Blessing of the Palms and the Washing of the Feet, but the most interesting is that of the Holy Fire on Easter Eve.

Early in the morning the native Christians of the old Churches from all the villages surrounding Jerusalem, and the messengers from far-off places, arrive to take part in the service, and to bring the new light to their churches and homes. The Church of the Holy Sepulchre, long before the time appointed for the ceremony, is so crowded with people that it is impossible to move from one's place. Ingenious youths have fastened boards between the many pairs of lofty arches of the rotunda surrounding the Sepulchre, and many of both sexes are perched on these high seats, watching the coming events. The galleries are crowded with foreigners who, because they are for the most part ignorant of the language and of the Oriental temperament, often misunderstand the somewhat excited proceedings below, as indicating illfeeling. But such is not the case. The religious excitement runs high, but so long as none of these who have turned from the old Faith to a Western form of Christianity, tactlessly and unwisely interfere, disturbances will rarely occur; besides, there are hundreds of Turkish soldiers, the police of the country, stationed around the Tomb of Christ, as well as outside in the court, to preserve order and peace.

During the time of waiting, the expectant crowd on the main floor of the church is by no means silent. It is contrary to the temperament of the Oriental townsman to be so. His emotions, whether of a joyful or of a sad nature, must find expression; and as the Arabs love song, improvised verses referring to the occasion are recited by one here and there, and quickly taken up by the hearers. The Arabic language lends itself well to such improvisation, and as the melodies are dependent upon the metre, the chanting offers difficulty to no one. Amidst the din one suddenly hears a loud voice chanting:

"This is the Tomb of our Lord;
The Sabbath of Fire and our Feast;
And this is the Tomb of our Lord"*

Immediately the song is taken up, and all present repeat it. To us such a procedure seems strange. We might perhaps sing hymns while waiting, but they have no hymns—at least for the people to sing—in the Oriental Churches, and thus they fall back upon what they are accustomed to do on other festive occasions.

That it is the Church of the Holy Sepulchre does not in the least suppress their bouyant joy; besides, religion is to the Oriental much nearer to his every-day life than it is with us. To illustrate the feeling of the populace in regard to a church, I may relate that on one occasion (when first in Palestine) I spoke to the Latin parish priest at Bethlehem as to the conduct of the crowds who flock to the church on Sunday morning. The women came in and out, and the children wandered about the church, some being nursed or having their toilets attended to by their mothers. "Ah," he said, "you have not been long enough in the East to understand that. Formerly I used to speak to them and they would answer: 'Are we not at home? Is this not our Father's house?'"

The major feasts in the Eastern Churches have the character of great popular festivals, as it was ordained in the Law should be the case with the Hebrew festivals, which character they have still preserved in Palestine. It will be perhaps difficult for an Occidental to see in such outburst of song any devotion, but that is simply because he moves in his narrow groove, which he believes to be the only right way of worshipping, forgetting all the time that the Psalmist calls upon the worshipper to "make a joyful noise before the Lord." We dislike noise and therefore refrain from introducing it into our Services; but the Oriental equally dislikes our music, and therefore keeps away from it.

The quiet stolidity of the Russian pilgrims who are standing on the main floor in deep and silent devotion, waiting for the coming of the Holy Fire, forms a strange contrast to the "joyful noise" made by their Oriental co-religionists in honor of Him who is their Saviour and ours.

Before the distribution of the Holy Fire from the interior of the tomb, the Greek Patriarch, accompanied by his clergy, makes a procession around the Tomb in high state. This procession is followed by that of the Armenians, which is again followed by those of the smaller Churches, such as the Syrians, the Copts, and others. During these processions the whole building is filled with deafening cries of *Kyrie eleison*. The Patriarch, with his dignitaries, entering the Tomb, remains in what is called the "Chapel of the Angels." Tradition places here the appearance of the angels to the women who came to the Tomb on the first Easter morn. In the north and south wall of this chapel are two openings which at this feast are eagerly besieged by the villagers, each one trying by main force to get nearest to the opening which faces the exit from the building, so as to be the first to carry the new light to his native church. It is this spectacle of pushing and disputing which has given rise, quite naturally, to an unfavorable criticism of the people on this occasion. But the stranger is ignorant of the fact that the honor of the village is at stake. Somewhere, near the Church of the Holy Sepulchre, swift horses are waiting to take the messengers with their precious burden, as fast as possible, to their native villages. They put the burning candle into a special kind of lantern. The first two lights are for Bethlehem and Constantinople.

The new fire is kindled by the titular Bishop of Petra, inside of the Chapel of the Angels, and is handed out at the two openings to the people, who light their candles by it. In a moment the whole place is a blaze of light, thousands of candles are burning, and the shout of Easter joy fills the air. The candles are, however, quickly extinguished and become precious relics to their possessors, who will use them at funerals. The Russian pilgrims have large bundles of candles and thin tapers which they light on these occasions, and take home to their friends.

It is fair to say that no pretence is now made of any miracle, though the ignorant still regard it as such; more especially the Russian pilgrims.

The Ceremony, following upon the closing of the Holy Sepulchre, the baring of the altars and extinguishing of lights, is a fitting symbolism of Resurrection Joy.

* Quoted from *Inner Jerusalem*, by A. Goodrich-Freer p. 111.

The Good Shepherd

O TENDER SHEPHERD of the fold!
Are Thy sweet mercies for Thy lambs alone?
What of the aged ones, the spent and worn,
Who tread forlornly on o'er briar and stone?

O tender Shepherd, trembling are their feet,
So steep the ascent and so cold the night!
Their strength fast fails, dear Shepherd, lead them home
'Neath Thy safe guiding care, to warmth and light.

VIRGINIA VAUGHAN

AT THE CEREMONY OF THE HOLY FIRE, JERUSALEM

"The Harrowing of Hell"

Twelfth Century Fresco in an English Church

By HUBERT W. PEET

WITHIN seventeen miles of the very centre of London, and as little known to most Britishers as to American visitors, is one of the most interesting relics of a past age in the form of one of the most complete specimens of a twelfth century fresco on the walls of the little Church at Chaldon on the Surrey Hills.

Records point to the fact that it must have been the work of one of the Cistercian monks from the famous abbey at Chertsey on the Thames, who wished in this way to impress upon his little flock the chief points in his teaching, while doubtless he also wished to make use of this opportunity for a permanent sermon to those travellers who might drop into this way-side shrine—for it is not very much more—since the church

UNIQUE TWELFTH CENTURY FRESCO IN SURREY CHURCH

PARISH CHURCH AT CHALDON, ENGLAND

stands near the point where the ancient, yew-marked, packhorse track from Croydon and London joins the famous Pilgrim's Way from Southampton to Canterbury. He therefore painted on the western wall of the church a large fresco entitled "The Ladder of Salvation and the Torments of Hell," as a striking tract for the times, which is even yet to-day, six centuries onward in the age of the world, almost as clear as when the Surrey peasants first gazed upon it with mingled interest and fear.

The wonderful preservation of this valuable piece of work is due to the vandalism of a previous age, for it was discovered in 1870 during the restoration of the church under a layer of plaster. Unluckily a second painting was destroyed before it could be rescued from the too energetic restorers. The painting, a photograph of which we give, covers almost the whole of the end of the nave, and is over seventeen feet long by eleven feet high. The figures, most of which are in outline, stand out boldly from a terra cotta background.

Much ingenuity has been displayed by rectors of Chaldon and antiquarians in interpreting the meaning of the various little tableaux depicted, and it is possible to get a very comprehensive idea of the lesson which the monkish artist intended to convey. As the picture shows, the fresco is divided into four sections. The lower half, representing the Nether Regions, is separated from the land of Heaven by a broad band of clouds, while the two are connected in the centre by the Ladder of Salvation. In the bottom right hand corner is the Tree of the Knowledge of Good and Evil with the Serpent in its branches. This evidently typifies the Fall, and it is possible that the figures of Adam and Eve were originally to be seen on the right, though this portion is now destroyed.

The rest of the section is mainly occupied by two demons supporting a spiked bridge across which five souls are endeavouring to pass. This was a form of punishment meted out to those offending against the laws of Mother Church, such as the refusal to pay tithes. The figures represent a smith, endeavouring to forge a horseshoe without an anvil, a mason with his pick, two women, probably with a large ball of uncarded wool between them, and a man making a risky journey with a bowl of milk. Beneath the bridge and seated over a fire a

usurer, belted with money bags, is disgorging from his mouth some of his ill-gotten gains.

In the left hand bottom section a demon will be noticed gathering the souls as they tumble down the ladder and pitchforking them over his shoulder into Hell's Cauldron. Just beneath him is a woman, whose hand is being gnawed by a dog, probably the punishment for her having fed her pets at the expense of the hungry; a lesson which might well be remembered to-day when so many lap dogs live luxuriously while little children starve.

What the present Rector of Chaldon calls the "Temperance Tract" of the painting is the figure standing between the centre demon and the cauldron. This is evidently the prototype of a pilgrim, who appears in many old legends. He was sent to Hell for getting drunk while undertaking a pilgrimage, but after being given a taste of the torments there to be endured, he was, in answer to his earnest entreaties, pardoned and allowed to proceed on his journey. He can be identified in the picture by his staff and wallet, while the cause of his downfall, and very prominent in the painting, is a bottle bearing a suspicious resemblance to a modern magnum.

On the extreme left are figures whose feet are being bitten by a great beast, probably as a punishment for their sin of dancing at some unseemly season. Beneath this section by the way will be noticed a Maltese cross which indicates the dedication of the work.

Passing to pleasanter spheres in the upper portion of the picture, we find, on the left, the Archangel Michael weighing the souls in the balances. Satan apparently is not forbidden these regions, for he is to be seen endeavouring to falsify the balances by pressing down one side. The three souls between the angels according to some authorities are the three Marys, while in the air the soul of the repentant thief is being borne to Paradise, which is represented by the clouds at the top of the ladder. Falling downwards will be seen some souls who have been weighed and found wanting.

The remaining quarter shows a favourite subject of these old religious artists, namely "The Harrowing of Hell." The jaws of the monster at the foot typify the mouth of Hell, while above it, Christ, bearing a cross, tramples upon the figure of Satan. From the flames of Purgatory in the centre stream forth the souls of the saved, while in the sky flies an angel bearing the scroll of deliverance. On the left attended by another angel are two souls, doubtless those of Enoch and Elijah, who passed not through the gates of death like other mortals.

This briefly is the story of the fresco, which forms a most interesting link with the life and teaching of a cruder but perhaps more virile age than our own, when great truths had to be brought home in a striking manner to child-like intelligences. Since its rediscovery forty years ago, great care has been taken of the painting, but according to some experts there is still some danger of its fading away if it is not scientifically treated. The relic is too valuable to lose, and it is to be hoped that no precaution for its preservation will be neglected.

Chaldon church, most of which dates from the twelfth century, also possesses the oldest church bell in Surrey, for it certainly was not cast later than 1250. To-day it hangs in the porch, while worshippers are summoned by a peal of modern bells that send a tuneful invitation across the Downs and through the deep cut lanes.

Note.—As Chaldon is hardly mentioned in English guide books, intending visitors may be glad to know that it is accessible by the South Eastern Railway from Charing Cross, the most central station in London. They can take a train to Coulsdon, whence the church is a delightful two-and-a-half miles' walk over the Fairdene Downs; or to Merstham, from which the way to Chaldon is up hill for under two miles. The journey from London is under three quarters of an hour. Why Londoners do not flock here is a mystery, but the fact that they do not makes the trip a delightful and easy one after a round of wearisome sightseeing.

Let your heart and desires continually hold converse with God, in heartfelt simplicity. Reflect on Him with feelings of love and reverence, and often offer up your heart, with all that you have and are, to Him, in spirit and in truth, as cordially and sincerely as possible. If through weakness or unfaithfulness you forsake this exercise, which is so incredibly helpful and beautiful, all you have to do is, meekly and heartily to begin again; and do not be weary of it, although in the beginning you may not find any great advantage from it, or make any rapid progress in it. It is not true that such a mode of life is hard; it is easy and pleasant to the spirit, and becomes in due time like a heaven upon earth. A little patience and courage alone are needed.—*Gerhard Tersteegen.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

AN ENGLISH MAYOR AS "BOSS"

We have an idea that the "boss" is a purely American product, but word comes from Dartmouth in England that its mayor for the coming year purposes to "boss" the show during his period of power. He has begun his career by exercising his undoubted prerogative of presiding at the council's committee meetings, thereby setting aside the duly elected chairman. According to the London *Municipal Journal,* neither threats nor appeals seem to deter the mayor from his purpose. Several weeks ago when the chairman of the works committee arrived at a meeting, he was astonished to see his worship, the mayor, take the chair. The elected chairman made a strong, but unavailing protest. The same thing occurred at a meeting of the finance committee, where his worship announced in reply to a question, that he had made up his mind to act as chairman of every committee meeting at which he was present. One member endeavored to pour oil on the troubled waters by suggesting that the mayor should retain his seat on the committee, but that the duly elected chairman should present his report in that capacity and give the customary information. The mayor, however, refused to act upon the suggestion, and upon an appeal being made to the town clerk, that officer is reported to have ruled that the mayor has the right to take the chair by virtue of his office. In the words of the *Journal:*

"We have no doubt but that the town clerk is correct, and short of kidnapping the mayor or holding him up during the meetings of committees, we can see no way out of the deadlock for the gentlemen who hold the barren but dignified honor of chairman of committees. They might resign, it is true, but that act would not affect the situation. It is clear that the mayor has made up his mind to be cock of the walk at Dartmouth during his term of office, and the best policy for the chairmen of committees is to sit tight until such time as they also are in a position to play the Napoleonic game according to the precedent created by their unconventional predecessor."

SIMPLIFYING LEGAL PROCESSES

James C. Cropsey, district attorney for Kings county, N. Y., has introduced a revised form of indictment for murder in that county whereby a sixty-word instrument takes the place of a nine hundred-word indictment.

The new form reads as follows:

"The Grand Jury of the County of Kings by this indictment accuse the defendant of the crime of murder in the first degree committed as follows:

"The defendant on October 15, 1909, in the County of Kings, willfully, feloniously, and of malice aforethought, shot Peter Smith with a revolver, thereby inflicting injuries of which he died on October 18, 1909."

The old form which contained nine hundred words read as follows:

"The Grand Jury of the County of Kings, by this indictment, accuse John Johnson of the crime of murder in the first degree, committed as follows:

"The said John Johnson, late of the Borough of Brooklyn, of the City of New York, in the county aforesaid, on the 15th day of October, in the year of our Lord one thousand eight hundred and nine, at the borough, city, and county aforesaid, with force and arms, in and upon one Peter Smith, willfully, designedly, premeditatedly, feloniously, and from a deliberate and premeditated design to effect the death of said Peter Smith, did make an assault.

"And the said John Johnson a certain pistol then and there charged and headed with gunpowder and one leaden bullet which said pistol he, the said John Johnson, in his right hand then and there had and held, then and there willfully, deliberately, premeditatedly, feloniously, and from a deliberate and premeditated design to effect the death of the said Peter Smith, did discharge and shoot off, to, at, against, and upon the said Peter Smith, and the said John Johnson, with the leaden bullet aforesaid, out of the pistol aforesaid, then and there by the force of the gunpowder afore-

said, by the said John Johnson shot off and discharged as aforesaid, then and there willfully, deliberately, premeditatedly, feloniously, and from a deliberate and premeditated design to effect the death of the said Peter Smith, did strike, penetrate, and wound him, the said Peter Smith, in and upon the side, chest, lung, body, and vital parts of him, the said Peter Smith."

In commenting on this change, the Bureau of Municipal Research asks the very pertinent question:

"Would it not be profitable to apply this essential principle of reduction to the forms, reports, and procedures of your city's business?"

THE INDIFFERENCE OF GREAT CITIES AND ITS INFLUENCE

It is astonishing how little difference strikes, riots, famines, pestilences, and all the other evils beneath which smaller places sink discouraged, really make to great cities. As the Bridgeport *Telegram* points out, New York, London, Paris, or Berlin go their splendid way practically untroubled by any misery that may be raging in the rest of the country or lurking in one of their own districts. The theatres keep open, concerts are in full blast, the advent of a new fashion is as interesting as ever. The revolts and tragedies that loom so large in the pages of the newspapers mean little or nothing to the people a few streets away. People write letters to their friends in which calamities are briefly mentioned, if even a line or two is vouchsafed them; but they devote pages to trivial concerns which normally furnish the chief interests of their lives.

There is a certain safety in cities after all, when the greater misfortunes are in question. They are so well stocked with food and fuel, they have so many police and soldiers at their bidding, there is so much wealth to be willingly shared with poorer neighbors in case of need, and their areas are so large that all that happens to them in the way of disaster becomes strangely diminished. Perhaps some dim understanding of this special quality of theirs impels the poor to endure all hardships rather than leave them.

THE CLEVELAND FOUNDATION

"The Cleveland Foundation: A Community Trust" is designed "to receive and to safeguard donations in trust under supervision and regulations imposed by state legislation; to employ the principal, or income, or both, for educational and charitable purposes in a broader and more useful manner in future years than it is now possible to anticipate; to provide for specific needs stipulated by the donor; to insure the perpetuity of principal when it is desired; to lessen preventable errors of judgment in the disposal of principal and income; to guard against unwise use of income and principal by beneficiaries; and by a union of available funds to promote the civic, moral and mental welfare of the people of Cleveland in the widest, wisest, most economical, and most efficient manner—these are the aims of the Cleveland Foundation."

A SOCIAL SURVEY OF A COMMUNITY

An outline of "A Social Survey for the Community" has been prepared by the Commission on Social Service of the Inter-Church Federation of Philadelphia and duly approved by the committee on policy composed of members of the Baptist, Congregationalist, Episcopal, Lutheran, Methodist, Presbyterian, and Reformed churches of Philadelphia. Concerning this very interesting outline the Rev. J. Howard Melish, secretary of the Joint Commission on Social Service of our own Church, says: "This is by far the most comprehensive survey which I have seen. My one criticism would be that it is too comprehensive; that no one has all the information nor can get it. It requires a 'Pittsburg Survey.' It is splendidly suggestive, however, and ought to start men on the right line of community discovery."

FOR IMPROVING COURT PROCEDURE

The American Judicature Society which is organized to promote the efficient administration of justice, is doing some excellent constructive work in the way of drafting suggestions for court precedure. It has just prepared a draft of an act to establish a model court for a metropolitan district. This part of the drafting work has been given precedence at the request of the National Municipal League, representing a number of cities which hope to benefit by the work of the society. The metropolitan court act is not intended to be in opposition to the idea of a unified system of courts for an entire state, but it is believed that unification and organization will in many instances come first in the large cities and later spread to entire states.

THE HOUSING MOVEMENT

The progress of the housing movement as shown by the report of the National Housing Association is considered a cause for gratification. The report shows that the impetus given to the work has continued unabated. When the association began its activities there were not over ten cities interested in housing betterment. At the end of the first year of its work that number had increased to thirty-seven and by the end of 1913, to one hundred and forty-one.

ANOTHER ORGANIZATION

Apropos of our recent comments with regard to the religious citizenship committee, it is interesting to note that a proposition has been made to form an organization to be known as "A Society for the Promotion of the General Welfare." The tendency seems to be for every man who has an idea, to form a new association to forward it, instead of endeavoring to get some of the existing organizations to take it up.

TWENTY-THREE of the charts displayed at the recent Social Service Conference in connection with General Convention have been framed and boxed for use as a traveling exhibit. A dozen of these charts were sent to the primary synod of the Seventh Province at Muskogee in January, and it is intended to display them also at the provincial synods of other provinces during the year, also at diocesan conventions and similar meetings. These charts were prepared by the Joint Commission on Social Service and have been reproduced in the Commission's book on *Social Service at the General Convention of* 1913.

BISHOP SCADDING declared at the Toronto meeting of the National Municipal League that we accompany our prayer for daily bread with active efforts to earn our bread; and so when we say in our prayers, "Thy Kingdom come," we must not sit by idly with our hands folded, but must go out and work for its coming.

THE EXECUTIVE COMMITTEE of the Joint Commission on Social Service has authorized its chairman, the Bishop of Newark, and the executive secretary, to support legislation advocated by the national child labor committee in the various states.

"IDLENESS OF ORGANIZED WAGE EARNERS IN 1913" is the title of a recent publication of the New York state commissioner of labor, and issued by the department of labor.

A NUMBER of Lutheran clergymen in Cincinnati, Ohio, are preparing to urge the Lutheran General Council to put "a courting parlor" into every church building.

"THE SOCIAL SURVEY" is the title of a bulletin of the Russell Sage Foundation, giving a bibliography of the references on this subject.

MAYOR MITCHELL of New York City has declared himself to be in favor of the recall, as applied to municipal offices.

WINTRY shades are ended,
Blossoms smile again—
Streams are softly singing
Through the grassy plain;
Shine, oh, light of Easter!
Banish thoughts of gloom—
Love Divine is Victor
Even o'er the tomb!

—*M. S. H.*

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

THE "ATTEMPTED BALANCE"

To the Editor of The Living Church:

PERHAPS you will not take amiss a somewhat belated letter from a missionary on a matter which has to do with foreign missions. I refer to an article in your issue of January 31st entiled Zanzibar—Uganda—Mombasa, proceeding from the able and facile pen of the Bishop of Marquette. I am far from wishing to appear as a hostile critic of a well written article which you yourself, in a preceding editorial, have pronounced to be admirable. So, although the Bishop's letter is the immediate occasion of this communication, let me call attention in a general and impersonal way to a mode of expression sometimes adopted by loyal Churchmen who wish to be eirenic.

I shall call this style, for the purpose of this letter, the Attempted Balance. Perhaps an illustration from the Bishop's article will save wearisome definition: "Then the Zanzibar mission has always been conducted by a wing of the Church almost as extreme in the other direction as Uganda has been eccentrically low. The great body of our communicants would find themselves at fault in attempting to follow out all of the services and customs of the advanced Catholic men," etc. Now of course the Bishop does not say so, but I am afraid some of your readers are likely to think of this statement somewhat as follows: "The true teaching and practice of the Church is a happy mean. If the Kikuyu people have departed from this true teaching in one direction the Bishop of Zanzibar has equally departed from it in another." That is not what the Bishop said; I do not for a moment imagine that is what he meant; but it is what some people that I know of, and what I suppose a number of other casual readers, *think* that he meant. And it is the unhappy effect of this attempted balance, that it is likely, with the best intentions on the part of the writer, to be similarly misleading whenever it is employed.

I would not mention all this were not these attempts to appear impartial a frequent cause of hardship and injustice to loyal priests of the Church. It is easy to say in the event of any conflict that both sides are somewhat wrong. In most instances of conflict the statement is true, and it always has a pleasingly broad sound, especially when the writer's own practice is thought to lean to the side which he disparages. The Bishop of Zanzibar came in contact with erroneous and strange doctrine in the Church. It was his duty (*cf.* the ordination vows) to do all in his power to drive away this erroneous and strange doctrine. Perhaps the method which he chose was not the best. That is another question and one into which I cannot enter. But it does not seem quite fair to try to weaken his position and that of other loyal Churchmen similarly placed by intimating that they are in any degree guilty of the very wrong which they are trying to eradicate. Catholics in the mission field look for opposition from infidels and heretics at home and abroad. Of this they cannot complain. But sometimes the home mail brings to them the painful and unexpected news that they have been wounded in the house of their friends, sacrificed to a desire to appear eirenic on the part of those whose loyal support they had a right to expect. I particularly refrain from touching the Bishop of Marquette's letter in detail, both because of the courtesy which one would naturally desire to show to so distinguished a Churchman, and also because, as I have said above, it is a fairly common mode of expression, not a particular instance of that mode, to which I wish to call your attention.

In closing may I call your attention to one phrase in your editorial (p. 470, second column) which I think must have been a slip? You refer to the admission of heretics to Holy Communion as a practice "for which, right or wrong, there is abundant precedent." We all know, I think, that there is plenty of precedent for doing wrong. But how can this be pleaded as justification in wrong-doing?

Yours very truly,

Wakamatsu, Japan, March 9. JOHN COLE MCKIM.

CATHOLIC GROWTH AMONG ANGLICANS

To the Editor of The Living Church:

IF any American Catholic, discouraged by being set in some ecclesiastical backwater to-day where the tone is still eighteenth century and the Bishop narrowly Protestant, requires heartening, let him read Newman's *Lectures on Certain Difficulties felt by Anglicans.* These lectures, written in the early flush of the great pervert's Romanism, date back nearly sixty-five years and are most illuminating as to the hateful Erastianism then still dominant in the "Establishment," an Erastianism resultant from the century or more of depressing Low Church teaching, which had driven out the glowing enthusiasm of Wesley's followers and thereby left the National Church of England as dry as a sucked orange, and debased her ceremonial and teaching to the standards of a department of the state. The "Evangelicals" had lost that simplicity and unworldliness so admirable in their early leaders and were enthroned securely in the seats of the mighty.

After twenty years of the Oxford Movement, Newman saw, as a Roman, no hope whatsoever of the Tractarians ever reaching an influential status in the "Establishment," as he affects to call it.

"Assuming, then," he says, "that there is a scope and limit to the movement, we certainly shall not find it in the dignities and offices of the National Church."

Dr. Newman by that time, like all Romanists, had ranged himself with Low Churchmen in opposing his former colleagues. He was, in 1850, heartily with the Anglican Bishops who, to a man, "charged" upon the movement. So elate was the Dr. Newman of this period that he could say exultingly: "The party may be dissolved, the movement may die—that is another matter; but it and its idea cannot live, cannot energize in the National Church." Again, "The National Church is the slave of the nation and it is the opponent of the movement; which, after all, has done no more than form a party in the one to the annoyance of the other."

One cannot in a brief letter enter into detail; the lectures are open to any of your readers; but truly it is marvellous to-day in view of the Roman Newman's dismal prophecy to see what God hath wrought after a space of little more than two generations.

What of the awakening of the Catholic Church in England? One has but to reply, *"Circumspice."*

There is scarce a parish left untouched by the restorer's hand. All over England the weekly Eucharist pleads the Eternal Sacrifice and the Church's hand is raised in absolution to the penitent, in benediction to the Faithful, in love to the poor, in comfort to the sorrowing.

More religious are pledged to the threefold vows than ever were known in pre-reformation England. The whole nation has been caught up in that movement—irresistible though silent, compelling even the reluctant to awaken from sleep.

The old so-called Evangelical teaching, never intellectual, is passing. The inheritors of the older school are more and more infiltrated with Church teaching and loyalized thereby. A handful of Broad Churchmen of distinguished mentality are opposed to an overwhelming body of keenly equipped Catholic scholars and writers, whose works flood the Anglican world with sweetness and light.

Imagine the Archbishop of 1850 putting forth a letter like that addressed to the late Pope by Canterbury and York in defence of Anglican Orders!

Obscurantist Bishops like Newcastle, Manchester, and Carlisle can be counted in a breath while dignitaries like the Erastian Dean Henson of Durham are noteworthy chiefly by their rarity.

In fact the tone of the English Church is predominantly Catholic to a degree most amazing to the great Oratorian of St. Philip Neri had he lived to this day.

And all this has been accomplished in the face of an opposition unintelligent but venomously prejudiced and cruel in its persecution, encouraged too by the contemporary rulers of the National Church. What then if an occasional Bishop in America harks back to a passing Protestantism and tries to stem the tide of Catholic truth, or if a doughty presbyter sees things through a glass darkly and magnifies that Babylonion captivity under the Hanoverians into a sort of ecclesiastical *ne plus ultra?*

Surely we can take heart of grace here in America, and continue in prayer unceasing for the peace of Jerusalem, realizing, with the Nehemiahs of the Oxford Movement, that "in quietness and in confidence shall be your strength."

HENRY LEVERETT CHASE.

VARIATIONS OF PROTESTANTISM

To the Editor of The Living Church:

A NEW variety of Protestantism has lately sprung up" . . . "The Church of God and Saints of Jesus Christ"—writes Presbyter Ignotus in THE LIVING CHURCH of March 28th.

In all fairness I protest against his generous desire to credit Protestantism with the honor of being the mother of all heresies in modern times.

Before we had this "nomenclature of negation," this "positivism of protest," the Christian world has seen the rise of many heresies.

Not having a Protestantism to blame, the Devil generally received the direct credit for the origin of the new sects. It is unfaithful to history to credit Protestantism so liberally as is often done, with every regrettable religious expression and organization that arises, This particular "Church" opens an interesting study in origins.

They have Bishops—idea from the "Historic Episcopate." They have "Seven Keys." Is this from Protestantism? They have three orders of ministry. Credit Catholicity with this. They have "Prophets," and observe Saturday as the Sabbath. Credit Judaism with this. They allow marriage only within the circle of the faithful. Who is worthy to claim the credit of this?

They use unleavened bread, observe the ceremonial "washing of the feet," and keep the pledge of the Holy Kiss; are all these from Protestantism?

They accept the Bible as man's positive guide to salvation and they work terribly for temperance; credit Protestantism.

They exercise censorship over all printed matter, permitting only that to be used that bears the information of the "Church"; credit Romanism for this.

They use white vestments. This may be a following of any or all of several religious bodies, or an original idea, given Crowdy along with some other "revelations" or a mere association of ideas suggested to him by the fact that he was a cook on the Santa Fe, and for years dressed in white. There may be some psychological source for the white vestments, certainly Protestantism did not give them this idea.

I have so frequently heard "Protestantism" credited with any and every kind of religious movement, when credit was not coveted by the Church. But I take this opportunity of expressing my protest.

A. L. MURRAY.

Evanston, Ill., April 1, 1914.

[We are quite ready to publish our correspondent's protest, but without at all feeling that it is justified. Religious cults of this sort are the direct outcome of the Protestant teaching that any man or group of men have the right to form a "Church," to select their own dogmas, and to determine upon their own standards of faith and practice. Such a body might reproduce, for instance, the whole of the "Baltimore Ceremonial" and add *ad libitum* from Eastern ceremonial, and it would still be quite as Protestant as any other Protestant sect; for Protestantism does not necessarily imply scant ceremonial, nor other variation from Catholic practice, but simply and solely the repudiation of the historic Church and the substitution of a newly made Church on the authority of its founders in the place of the former. Hence whatever new voluntary religious grouping of professing Christians apart from the communion of the Catholic Church is made, is, in our judgment, rightly treated as a new variation of Protestantism.—EDITOR L. C.]

THE CHURCH AND THE LABOR UNION

To the Editor of The Living Church:

I NOTE with pleasure your attitude on the opportunity of the Church among the labor unions. This opportunity is much greater than the most of us Churchpeople have recognized. There are comparatively few city churches without some union men or women in their membership; there are comparatively few unions without some Churchpeople among their members. The opportunity, then, for mutual or reciprocal understanding is very great.

From the union people in her membership the Church can learn at first hand not only of the economic conditions in which some of her members live; but, more important still, we can learn the mental attitude of the union folk toward those conditions, and toward society. They, too, these people who belong to both bodies can be, and should be, the channel through which the message of the Church shall reach the working people of her community.

We Churchpeople seem to have ignored this body of people almost wholly. We have called ministers and labor leaders to come from a distance and lecture to us, when what we needed was an intimate personal acquaintance with the union people in our own membership. The people who live in the tenement overhead, or in the house next door, or around the corner in the next street; the people whose children play with our children, and who worship at our church—these are the people we should seek, and in understanding their problems we learn something of all other social problems.

The complaint has been made that these people will not open their hearts and lives to us—that they will not respond to our advances. But it is a curious state of affairs when Church folk do not know how to approach each other—where a church is "organized on a class basis." The committee in charge of its spiritual welfare have been wofully derelict in their duty if they have allowed it to become divided by class distinctions.

The Church was here long before the labor union. We occupied the ground first and had control of conditions. We might have made of the union anything we pleased. We might have made it next to the Sunday school, the chief recruiting ground for the Church. We might have made it our chief ally in our work in the community—the chief exponent of our teaching reduced to practice. We ought to have urged the competent workmen, the thoughtful, conservative men and women, to go into the unions and dominate their activities. This would have held in check the irresponsible and impulsive, and many of the worst blunders of the movement would have been avoided. Having failed to do this, it is not for us to condemn the union for its shortcomings. We have some shortcomings of our own.

The Church's opportunity with the union is a religious, not an economic, opportunity. The question has two sides—the side of the Church, and the side of the union. It has nothing to do with the secular, economic controversy of the union with the employers. The trained thinkers of the Church, the college bred men, are without excuse that they have allowed us to become bewildered on this point. The relation of employer and employed is a secular, economic relation. The relation of the Church to any class of the community is a religious, or spiritual relation, and this distinction ought to be kept clear in our minds.

With this spiritual relationship of the Church to the working people, the employer, as an employer, has nothing whatever to do. If he is a member of the Church, he comes into the problem as a Churchman; otherwise he does not come into it at all. Yet only a few years ago, when a Boston ministers' meeting proposed to study the spiritual needs of the working people, one member objected that we ought to do nothing without the permission of the employers. Since when has the Church regarded it necessary to get my permission to pray with a sick man in my employ? Yet when I have urged this neighborly visitation upon our neighbors I have been told that "the Church cannot recognize the union."

For the adequate perception of her spiritual duties, it is of course necessary that the Church should understand material conditions around her; but the Church is not an arbiter of secular problems, only an interpreter. Hence we have often blundered in assuming to adjudicate a labor controversy. The only thing the Church can do with a controversy is to study the mental attitude and spiritual needs of the parties to the controversy.

If these distinctions can be borne in mind, the churches can often benefit themselves greatly by developing in their union members the power and function of interpretation between Church and union. The intellectual benefit alone will be of very great value to the union people, giving them mental resources in time of trouble or hardship. I wish that our churches might cultivate this fruitful field.

Yours very truly,

Rutland, Mass., March 25th. BAYARD E. HARRISON.

UNIFORM REGISTRATION OF COMMUNICANTS

To the Editor of The Living Church:

THE communication in your last issue headed "Lapsed Communicants," leads me to call attention to the fact that the General Convention has now made a "ruling to secure the requisite uniformity" in the registration of communicants. It may be found on pages 315 and 316 of the journal; and a copy of the report of the Joint Committee has been sent by the secretary of the House of Deputies, as directed by the appended resolution, "to the secretary of each diocese and missionary district with the request that it be communicated to the next annual convention on convocation thereof, as the decision of the General Convention with reference to the registration and enumeration of communicants."

HENRY ANSTICE.

Church Mission House, April 3, 1914.

EASTER

Lo! CHRIST hath slept, that none need fear to sleep.
And Christ awoke from sleep at morning-break,
That none need fear to wake.

Behold: "He giveth His belovèd sleep."
How safe in Him to sleep! How safe to wake
With Him at morning-break!

—*G. W.*

THE woods are full of music,
The silver brooklets sing,
The voice of all creation
Brings glory to the King;
Join thou the Easter anthem,
Look up to Him alway,
Who over death is Victor
And lives, thy Strength, thy Stay.

—*M. S. H.*

NONE but Christ ever met death face to face; and He met it that we never might. But in our degree we are all to enter into His sufferings—to drink of His Cup. Some are privileged to receive it all unconsciously: to die in sleep, or the like, as little children. Some receive it unwillingly; but none the less have to taste it in due time. And some—and this should be our aim—receive it reverently and lovingly at His Hands, take it into their own, and drink of it as of the Holy Cup of the Lord.—*Rt. Rev. Dr. Collins, late Bishop of Gibraltar.*

FAITH is the better of the free air, and of the sharp winter storm in its face.—*Samuel Rutherford.*

LITERARY

INSTRUCTION

A Bishop Among His Flock. By the Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem. Harpers. $1.00 net.

Bishop Talbot's book of instruction, published this Lent, has a very simple purpose. Going in and out among his people and talking with them in the homes, where he has been a guest, or in the parochial gatherings where he has met them in large numbers, he finds there are many things about which they need plain teaching, about which often they ask questions and are anxious to receive information. The problems are not merely problems of intellectual belief, but of the Church's faith, of the position of the Church as contrasted with that of the various denominations; problems of Church unity, of the Church's worship, of consistent Christian living amid business and industrial conditions very different from those of our Lord's time; problems more technical, that have to do with the Church's organization, her missionary methods, her parochial and diocesan machinery, her ministry, and discipline.

In a very plain and practical way the Bishop answers questions of this sort in his book. He does not claim originality or special literary excellence, but he rightly believes that his homelier and simpler studies will be quite as useful as many more pretentious volumes; first, because, as coming from their diocesan many of his people who will not buy the more pretentious books will buy and read his; second, because he deals frankly and informally with matters which his own experience tells him his people are thinking about. People are pretty much the same everywhere, and what Churchmen of the diocese of Bethlehem want to know are things in which Churchmen of other dioceses are equally interested.

The volume treats of a variety of subjects, the argument for the existence of a personal God, the fact of revelation, the founding of the Church as a purpose in the mind of the Master, the ministry and the sacraments, the duties of laymen, the claims of the ministry as a vocation, Christian education, the responsibilities of vestrymen, their duty in diocesan and wider Church work; missionary organization and methods, social service, and so on.

The chapters are short, the style direct, the argument homely and forceful. One regrets the lack of anecdote, for which the Bishop is famous; because the work of the episcopate must supply many incidents and experiences which would illustrate the argument and drive home the truth. In some of the chapters, too, there seems need of plainer speaking. Just how far does the Bishop mean to go in his advocacy of the propaganda of the Federal Council of the Churches of Christ? Inter-Church federation, he tells us (p. 176), is "eliminiating from overburdened towns many Churches that are entirely unnecessary." Suppose one of them happens to be a parish in the Church of which he is a chief pastor? We are not sure that the ordinary layman would see why it should not be "eliminated" if it is weak and struggling. Are we content that it should be, or are we sure that it is one's duty to minister the sacraments and to present the truth, as this Church hath received the same, to all Christ's sheep scattered abroad? There is something of weakness, also, in so brief a reference to political Socialism and Christian Socialism as economic systems, in the chapter on social service. Doubtless among uninformed Churchmen there is much confusion of thought here, and a sharper analysis is needed to clear it up.

On the whole, the book has the virtue of never assuming that the reader knows a lot to start with. Without impertinence of pedagogic condecension, it deals with each subject in the most elementary fashion. In consequence it meets a need which most of us recognize, but few of us seem able to fill. We commend it to vestrymen and laymen generally. C. F.

DEVOTIONAL

Life's Power: A Word of Help for the Days. By the Rev. Jesse Brett, L.Th. Longmans, Green & Co. $1.00 net.

We are already indebted to the Rev. Jesse Brett for a mass of devotional literature, always healthy and vigorous in tone and suggestive in thought. His latest book, *Life's Power,* is quite up to his standard. Its title suggests the purpose of the meditations, to show that the life of the faithful Christian must be a growth in power. The Christian character is not a negative thing; its growth means the development of natural powers under supernatural influence. Self knowledge, self determination, self surrender, must mean the conservation of the life to God's service, the use of all its faculties for positive influence, excited under a sense of tremendous responsibility. It is a lesson that is indeed needed as "a word of help for the days." The ordinary Christian is satisfied with a negative goodness; he "hasn't done any one any harm"; he forgets that real religion is the exertion of power; virtue must "go out of him"; he must "contend in the way of righteousness"; his life must have a dominating purpose.

Now a man's power is in direct proportion to the depth of his life, and Father Brett therefore does well to stress the absolute need of a life of devotion, lived close to the source of all power. The soul must dwell alone with God in prayer and sacrament, in meditation and aspiration, in discipline, if it is to gather strength for Christian virtues and work.

One may fault Father Brett for a little dullness of style; he lacks life and intensity in his presentation of the indefinable charm of the Christian character. The chapters echo a little too much of the cloister. But every page is full of seed thought for those who are patient to search for it. On the whole, it is far above the standard of books of its type. That, however, we need not say to any who are already acquainted with his writings and their name is legion.

C. F.

The Holy Communion: A Manual, Historical, Doctrinal, and Devotional. By J. Denton Thompson, D.D., Lord Bishop of Sodor and Man. London, New York, etc.: Longmans, Green & Co. Price 50 cents net.

This book is a doctrinal discussion of the Holy Communion from a fair but fixed "Evangelical" point of view. The "historical" side is mostly confined to the title; the "devotional" is mostly limited to an earnest but jejune point-by-point commentary on the Communion office. This last is printed in the English form, and renders the book useless as an American manual in this edition. In one way the book is interesting as indicating how far the accepted "Low Church" attitude has progressed toward some actual ideas of Real Presence and of Eucharistic Sacrifice; but there is a strong leaning toward subjectivism and metaphorical interpretations, the language is scrupulously guarded, and the purpose of the book seems to be to warn the communicant not to expect too great a blessing. Any form of bodily presence (*i.e.*, anything but "bare spirit"), together with Eucharistic Adoration, is disallowed; the practice of private Confession is discouraged. B. H. J.

One frequently wants a small book to give to those who are in sorrow or trouble, who has lately lost some one he loves. *Remembrance, Our Fellowship with the Departed,* compiled by May Elsdale, with a preface by the Rt. Rev. W. E. Collins, late Bishop of Gibraltar, very properly fills this need. It is really an anthology of prose and poetry touching death and the life of the world to come, arranged by months, with a wide margin dated for every day of the year in which there is ample room to insert the names of those one wishes to remember. The selections have been taken from writers of all ages and have been made with great care. I know by experience that the book has brought comfort and help to many souls, and would most heartily commend it. [London: Mowbray. Milwaukee: The Young Churchman Co. Price 40 cents, by mail 45 cents.]

Wm. Walter Webb.

THEOLOGY

The Holy Spirit of God. By W. H. Griffith Thomas, D.D., Professor in Wycliffe College, Toronto. Longmans, Green & Co. Price $1.75.

This able work is an amplified edition of the lectures delivered by Dr. Griffith Thomas on the L. P. Stone Foundation at Princeton Theological Seminary last October. It is the first instance, we believe, of an Anglican lecturing at this Presbyterian institution. It has been the aim of the lecturer to set forth the Protestant doctrine of the Holy Spirit rather than to expound the faith of the Church in this article of the Creed. The book is dedicated to seven distinguished scholars, only one of whom is an Anglican; it bristles with quotations from modern theologians, the great majority of whom (except Dr. Swete), are Protestants. So that it would seem that it is a more obvious attempt to draw near the position of the sects than it is to expound Catholic doctrine in sympathetic fashion. Though the abundant quotations indicate the breadth of the author's reading, the text is so overloaded with the fine print in which they are set forth, that the reading of the book proves a very tiresome process. Furthermore, the doctrine of the Holy Spirit is treated less in the fashion of an essay in pure theology than a basis on which to establish the Protestant dictum that the Bible and the Bible only is the rule of faith—a position nowhere more consistently and ably maintained than in the Princeton Theological Seminary; so that we may well believe that the audience to whom the lectures were primarily addressed were confirmed in the sufficiency of their own theological position and told very plainly that they had little to learn from the Church. We may doubt whether such essays contribute to Unity. The way to Unity in the minds of some Churchmen seems to be a restless anxiety to proclaim how ready the Anglican Church is to give up even those things which are her reason for existence.

L. G.

The Development of English Theology in the Nineteenth Century, 1800-1860. By Vernon F. Storr, M. A. London, New York, etc.: Longmans, Green & Co. 1913. Price $3.50.

This is an exceedingly interesting book; and, with one significant exception, affords a most valuable survey of the currents of theological thought during the nineteenth century previous to the publication of Darwin's *Genesis of Species*. The exception referred to is the Oxford movement, to which Mr. Storr quite fails to do justice. He appears to realize neither the significance nor the immense after effects of Tractarianism in Anglican thought.

The fact that Anglican theology is approximating, *without being subverted* by, the results of modern science, biblical criticism, and speculation is largely due to the steadying and fortifying effect of the Catholic movement. And the fact that the original Tractarians looked askance at the innovating factors which have created the so-called "modern mind," does not alter the further fact that their spiritual and theological successors are the ones who have been most successful in apprehending and appreciating the real value of modern science and criticism. Anglican theology is on stronger ground, and is more enlightened and sane in its outlook to-day than, humanly speaking, would have been possible if men like Keble, Pusey, Newman, and others of that school, had not fortified and enriched traditional and ecclesiastical theology.

But we do not wish to end with adverse criticism. All the other factors, including those that were originated in Germany, are clearly and on the whole accurately exhibited, and we shall look forward with much interest to the second volume which Mr. Storr promises, covering the period between 1860 and 1900. F. J. H.

Praying for the Dead. An Historical Review of the Practice. By the Rev. R. J. Edmund Boggis, B.D. London, New York, etc.: Longmans, Green & Co. 1913.

The author does not confine his attention to Christian practice, but devotes a careful opening chapter to the "Antiquity and Extent of the Practice" among the professors of non-biblical religions. He shows that prayer for the dead prevailed among the ancient Egyptians, Babylonians, Assyrians, Zoroastrians, later Jews and Mohammedans; but not among the Hindus, Buddhists, Confucianists, Taouists, Greeks, and Romans.

The Evidence of Judaism is dealt with in the second chapter; while the bulk of the volume is concerned with the history of the practice in the Christian Church and in modern days. He endeavors, and with success, to show that there are grounds for believing "that in the future Protestantism will gradually incline more favorably to this Christian usage, and in the course of time will be at one with Catholicism in valuing and using intercession for the departed."

The book is intended to help on this consummation, but is quite free from the polemical spirit. It is a really valuable thesaurus, and should be in the hands of our clergy for reference. It is eminently readable. F. J. H.

MISCELLANEOUS

What Men Live By. By Richard C. Cabot, M.D. Houghton, Mifflin Co. $1.50 net.

This is a book full of wisdom. Its thesis was not worked out until its author had experienced in his own life, and observed in the lives of his fellow men, the facts upon which his doctrine is built. It corrects some popular fallacies in philosophy and points the path from the prison house in which many twentieth century people dwell. Real Life is what all seek. It is only to be had through work, play, love, and worship; not one but all are necessary. "Out of the dazzle and welter of modern civilization which offers a hundred quack remedies for every ill of the soul, work, play, and love emerge as the permanent sources of helpfulness to which parents, educators, and social workers are now turning with confidence, while over their shoulders they glance wistfully towards worship."

The author carefully distinguishes between work, play, and love, and drudgery, frivolity, and lust, and yet he shows that great as these factors of life are, they require a fourth to consecrate them and provide an outlet for devotion, namely, prayer and worship of God. What the author has to say under these several heads bears out his conclusions, that despite our secular habits, we are so close to worship that we may at any time fall into it; that play and art can be closely woven into the fabric of work till drudgery be reduced to a minimum; that work is the key to the sacredness of national nature, and that affection can be disciplined only by consecration.

Dr. Cabot has given us a remarkably interesting book. His professional training and equipment, together with the opportunity for observation in the course of his work with the Social Service Department of the Massachusetts General Hospital, enable him to build not on theories but upon facts. He is right when he says that we all need Real Life. The book is Christian in its general tone, but its point would be amazingly strengthened and sharpened if it had as its last chapter one bearing the title: "I am the Way, the Truth, and the Life." We trust some day that chapter will be written. A. T. G.

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

THIS has been a good Lent. It has been good to see the noon-day meetings well attended; it has been good to see "young men and maidens" praising the Lord at the evening week-day services, even though their heads were a little closer together than the exigency of singing out of the same hymnal demanded. Truly there is no better place for lovers than at church. Holy Week is being kept by sectarian mass meetings, social affairs have been less numerous and—one woman has kept Lent for the first time and has enjoyed it. When she told me this she was in process of hemming a very stiff napkin at the guild. Even the modern method of hemming seemed not to relieve the stiffness of the linen—it had a suggestion of sackcloth.

"Did you ever hear a verse—I can't call it a poem—that goes:

> " 'Straight is the line of duty,
> Curved is the line of beauty,
> Follow the one and thou shalt see
> The other ever following thee.' "

"I have always thought that a sort of senseless thing, but this Lent has made me understand it. I've followed that straight line for about twenty-five days now, and am hoping to keep it up for the full forty."

She hemmed on, creasing the linen. "These napkins are for a girl's hope-chest. I always thought that girls hemmed their own hope-chest linen for the sentiment of the thing; still, I'm not sorry that I've had it to do. I chose the hardest job there was on hand; I wanted to atone, as it were, for the Lents I have not kept."

"Well, and about that curved line; had any glimpses of it yet?" asked the listener.

"I couldn't see the curve for the first week in Lent, especially when I spent Paderewski matinee afternoon here hemming napkins; the children seemed so surprised that I was almost indignant, but the very next day my daughter told me she wanted to join the Confirmation class. And that was the beginning of the curved line of beauty, and now I am seeing it follow me as I go about the sedate duties of Lent. I am enjoying its aloofness, its pleasant isolation; the thought that no one is going to swoop down on me for anything unexpected is a restful thought. Do you know that while Lent is meant for our souls, I suppose, it is wonderful for our bodies; yes, and our minds, too? It took courage to say to my gay friends, 'No, I won't go to the theater in Lent, and I won't go any place on Church night.' They laughed and said, 'Wait till Disraeli, wait till the Irish Players, wait till Paderewski; then we shall see.' They have all been here and I hope they have seen. I shall never miskeep Lent again, and I think I am going to love it."

IT BEGINS to look as if the mooted question of the purification of the drama is going to be settled by the Junior Auxiliary, so rapidly are good, interesting little plays being prepared for them. And perhaps we would all be as well off if we would taboo for a time the regular drama, and enjoy these simple bits of stage-craft prepared for the instruction and entertainment of the Juniors primarily, but certainly bearing information for their elders.

Deaconess Hart wrote a little book called *Chin Hsing or the Forward March in China*, from which Ruth E. Jacobs, Scranton, Pa., has made a capital, short play intended for use among Juniors, G. F. S., or any society of young people. The play represents the troubles of the Tien family in securing a coffin for the interment of Grandfather Tien. His neighbors are discussing the unfortunate fact that the Tiens have not had a coffin in their house for years; a thing evidently considered bad house-keeping in China. The whole trouble is that the Tiens have neglected their kitchen god and worshipped the gods at

the temple instead. "It stands to reason," says Mrs. Tsang, "that nobody can worship all the gods, but if we neglect anybody, it is never the kitchen god." Mrs. Wang concludes that the only thing the poor Tiens can do in their dilemma is to sell Yan-ti, the daughter, for a slave, and buy a coffin with the proceeds. Mrs. Tsang concedes that this would be a pity as Yan-ti is a smart little girl, but "what can a girl expect who has arrived at the age of twelve without being provided with a mother-in-law? You know the verse,

"'We keep a dog to watch the house,
A pig is useful too,
We keep a cat to catch the mouse,
But what can we do with a girl like you?'"

Meantime the son of the Tien family has heard of the Benevolent Hospital at Wuchang, and thither he goes, greatly surprised when he is given the coffin without payment. He returns with it, and gives the family and neighbors a graphic account of the foreign devils; when he tells of the school for girls, the listeners are astonished. "Oh, yes," the boy replies, "Sun Fu, a man at the hospital, says they have found out that girls can learn as well as boys. He has a sister in the school who can read books and play the organ. The school is even named for a woman, St. Hilda, who lived hundreds of years ago and was full of learning.

"The man who talked in the worship hall said that theirs is not a foreign religion at all but one that belongs to the whole world, quite as much to China as to America." To this Grandfather Wang replies, "After all, that sounds very reasonable, for is there not our own proverb which says, 'All under Heaven are one family'?"

The happy ending is that Yan-ti becomes a Christian teacher, and the school scene shows her holding up the flag of the new China and teaching them that they must be Christians if they would be true patriots. The play closes with the hymn "Christ for the world we sing," sung by the audience and actors. Any desired matter pertaining to China can be introduced in this scene. Copies of this may be had from the author, 306 Republican Bldg., Scranton. The educational department, Church Missions House, New York City, will furnish information and advice as to material for stage setting. This may be rented from the department. Ten cents per copy is the price of the play.

Miss Grace Lindley, associate secretary to the Board of Missions, has become well-known as a forceful, competent teacher of Holy Scripture among Auxiliary women. She has for several years journeyed constantly about the country, presiding at institutes, leading classes, and instructing teachers. For this reason a booklet just issued by the educational department, called *Studies in the Gospel Revelation*, by Miss Lindley, will be eagerly sought. This pamphlet of about thirty pages is divided into eight lessons. They are as follows: (1) The Advent; (2) From the Opening of the Public Ministry to the Call of the Twelve; (3) From the Call of the Twelve to the Sending out of the Twelve; (4) From the Sending out of the Twelve to the final Departure from Galilee; (5) On the Way to Jerusalem; (6) The First Days of Holy Week; (7) The Last Days of Holy Week; (8) Our Relation to the Revelation. Each of these lessons has the main thought carefully presented, with references and helps which will be of value to advanced pupils or to teachers.

The Girls' Friendly Inn, Louisville, Ky., Miss L. L. Robinson, president, has issued its second year book, chronicling a satisfactory advance along all lines. But the one item in its interesting page which impresses, in fact almost overawes us with a sense of its prosperity is the fact that they own a cow. An agreement was entered into, it seems, that the House-Mother should buy a cow, and the girls should buy a piano. Now, of course a piano is a good thing, but a cow; a cow is more than a good thing; a cow is a blessing, a cow is a luxury, a cow is a pantry, a larder, a friend in need, a cow is something to be desired more than gold, "sweeter than honey and the honey comb." With a cow and a piano, then, the girls of the Inn are a contented lot. They may have a dainty bedroom, alone, for four dollars a week, with board; or if they choose to room with others, a much less sum will provide them with board, lodging, and, most of all, the blessing of a home. The House-Mother thankfully announces that while the Inn is not entirely self-supporting, nothing has been asked from the treasurer this year, and that despite the increasing price of everything, they are in better circumstances than they were last year. This we attribute entirely to the cow.

The one serious note in the whole thing is the lack of room. It is a pathetic task to have to refuse the benefits of such a home to the many young women who so need it, and there is a plan looking to the annexing of an adjacent house, which, when equipped similarly to the present one, will double the working value of the Inn. Funds, or the absence of them, are the sole preventive of the immediate carrying out of this plan, but it is bound to come as the story of the Inn becomes more generally known. The Girls' Friendly Inn is under the supervision of the G. F. S. of Kentucky. The Rt. Rev. Charles Edward Woodcock is president, *ex-officio*, of the institution.

"THERE WENT A SMOKE OUT IN HIS PRESENCE: AND A CONSUMING FIRE . . . SO THAT COALS WERE KINDLED AT IT"

By the Rev. Francis B. Randall

I WAS on my way to Baggs one wintry afternoon not long ago, and because the seat was quite fully occupied, I chose to sit in the bottom of the stage-sled with my back to the driver and the other passenger. From my position I could see the receding landscape and at the same time be sheltered from the cold southeast wind that was blowing.

As I sat there gazing and enjoying it all, I suddenly noticed a great snow cloud just passing over Black Mountain and sweeping along in a northeasterly direction toward Battle, my altar-shaped mountain. On, on it swept till it touched the sides of Battle and the top was eventually covered with the white cloud. Where the lowest part of the cloud touched the mountain it seemed to cling fast, while all the upper part drifted in long, smoke-like streamers up and over and away from the mountain, making the appearance of an altar afire but not yet burst into flame, a smouldering fire.

I gazed spellbound at the sight, and while I looked, the almost set sun came out of its clouds (for the sky had been overcast till then) and as usual lit up the glorious old mountain with a hue that compelled me to think of an Altar under which coals had been kindled, heating it until it was a cherry red, as a stove is sometimes seen, as we say, "red hot."

And still the smoke streamed upward and away to the north. That day there had been much of heartache and anguish of mind in my life, and though at first I had rebelled, my soul had succumbed to the enticement of the dear, persuasive Voice of my Lord, and I had lain it all upon the Altar of His Love for me, trusting to Him to transmute the baser metal of my suffering into an object of pure gold that would redound to my good and His glory.

And when I saw the Altar Mountain as it were afire and smoking, I said, "Now know I of a surety that I gave my gift aright! How good is God to give me to see it thus consumed, and the smoke thereof ascending in His sight."

And my heavy heart found joy, and my lips broke forth with the very fervent desire, "Oh, that I might see Him whose are the mountains, and the clouds, and the fire, and the Love!"

As the sled turned the corner of the town and the mountain was just hidden from my sight, the last lingering strands of cloud seemed clinging like steam to the mensa of my Altar, as though the great Divine Hand had dipped Its Fingers in water and smouldered out the flame; the flame that had consumed my evening sacrifice.

"FOR WE ARE PURCHASED WITH A PRICE"

He has not looked on us from out a heaven
Of peace and joy, in glorious majesty,
And called us to His service. Sweet 'twould be
Had we so heard His Voice; yet 'twas not given
To Him to build His Kingdom so. And even
Had He so called, could we have heard? Could He
Have pierced our hearts, self-bound with vanity?—
Our self-wrought bonds of sin so easily riven?

But He left all, unasked, to satisfy
The need we did not own, or know! His Hand
Removed the sin. But, oh! He only, by
His Life and Death on earth, can understand
The cost of our cleansed hearts, to Him! Suffice
For us to know we're purchased with a Price!

J. F. S.

Church Kalendar

April 5—Sixth (Palm) Sunday in Lent.
" 12—Easter Day.
" 13—Monday in Easter.
" 14—Tuesday in Easter.
" 19—First Sunday (Low) after Easter.
" 25—St. Mark. Evangelist.
" 26—Second Sunday after Easter.

KALENDAR OF COMING EVENTS

April 21—Convocation of the Missionary District of Salina, at Salina, Kan.
" 26—Convocation of the Missionary District of Eastern Oklahoma, at St. Mark's Church, Nowata, Okla.
" 28—Convocation of the Missionary District of Arizona, at Phoenix, Ariz.
Convention of the Diocese of Mississippi, at St. John's Church, Laurel, Miss.
" 29—Convention of the Diocese of Louisiana, at Christ Church Cathedral, New Orleans, La.
Convention of the Diocese of Massachusetts, at Boston, Mass.
" 30—Installation of Bishop Knight as Vice-Chancellor of the University of the South, Sewanee, Tenn.
May 1—Consecration of the Rev. William Theodotus Capers to be Bishop Coadjutor of the diocese of West Texas, at St. Mark's Church, San Antonio, Texas.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

AFRICA

Rev. Nathan Matthews.

ALASKA

Miss Agnes Huntoon (in Fifth Province).
Miss F. G. Langdon.
Mr. G. B. Burgess (in Fourth Province).

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.
Rev. P. N. Tsu.

CUBA

Miss S. W. Ashhurst.

JAPAN

TOKYÓ

Miss Irene P. Mann.

PHILIPPINE ISLANDS

Rev. E. A. Sibley.

PORTO RICO

Ven. R. S. Nichols.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sewanee, Tenn. Address: Bay Shore, N. Y.

WORK AMONG NEGROES IN THE SOUTH

Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York City.

Miss Grace Moseley, The American Church Institute for Negroes, 416 Lafayette Street, New York City.

Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.

Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.

Personal Mention

THE REV. VICTOR O. ANDERSON, who has been spending his diaconate at Mattapan, Mass., will, after his ordination to the priesthood, by the Bishop of Maine, assume charge of St. George's mission, Long Cove, Maine.

AFTER a nine years' rectorship of Grace Church, Cedar Rapids, Iowa, the Rev. JOHN ARTHUR, D.D., has resigned to accept the rectorship of St. Mark's Church, Glen Ellyn, Ill., diocese of Chicago, and appointment as priest in charge of the new mission at Elmhurst, Ill., and will remove to Glen Ellyn, May 1st.

THE Rev. CARROLL L. BATES, rector of St. Mark's Church, Lake City, Minn., has accepted the rectorship of Emmanuel Church, Hastings, and will assume his new duties on May 1st.

THE Rev. CLARENCE W. BISPHAM has resigned the rectorship of St. Luke's Church Philadelphia, Pa., effective June 1st.

THE address of the Rev. JOSEPH H. EARP is changed to 2529 South Cleveland street, Philadelphia, Pa.

THE Rev. J. N. GOODRICH, who was deposed at his own request several years ago by Bishop Huntington, was restored to the priesthood on March 10th, by the Bishop of Central New York. He is now in charge of the churches at Antwerp and Evans Mills.

THE Rev. J. W. HARD, rector of St. Paul's Church, Fort Morgan, Colo., has accepted charge of the missions in the Musselshell and Smith valleys, Montana. He will make his headquarters at Roundup.

THE Rev. ERNEST J. HARRY has resigned the curacy of the Church of the Atonement, Philadelphia, Pa., and, after Easter, will become the assistant at Emmanuel Church, Cleveland, Ohio.

THE Rev. E. B. HOLMES, of St. George's mission, Sanford, Maine, has accepted the charge of St. Ann's Church, Richford, Vt., to succeed the Rev. W. T. Forsythe, who is shortly to assume the care of St. Andrew's mission, Seal Cove, Mt. Desert, Maine.

THE Rev. CHARLES W. G. LYON, rector of the Church of the Ascension, Salida, Colo., will take charge of St. John's Church, Saugus, Mass., on the first Sunday in May. He should be addressed accordingly.

THE Rev. E. J. NORRIS, of Saskatchewan, Canada, has been appointed priest in charge of Holy Innocents' Church, Leechburg, and All Saints', Vandergrift, Pa., diocese of Pittsburgh, and entered upon his duties on March 29th.

THE address of the Rev. A. G. PINKHAM, rector of the Church of the Ascension, St. Paul, Minn., is changed to 504 Orleans street.

THE Rev. WM. ROBERTS, of St. Timothy's chapel, Philadelphia, Pa., has accepted the rectorship of St. Michael's Church, St. Michaels, Md.

THE Rev. JOSEPH SHEERIN has accepted the rectorship of St. Stephen's Church, Fall River, Mass., and will take charge immediately after Easter.

THE Rev. CHARLES L. SHORT, senior curate of All Saints' Church, Worcester, Mass., diocese of Western Massachusetts, has resigned, to take effect April 30th.

THE Rev. FRANCIS C. SMITH, of Boonville, N. Y., diocese of Central New York, has accepted a call to St. Luke's Church, Utica, N. Y., recently made vacant by the death of the Rev. ANGUS M. PORTER. He will begin his new work May 1st.

THE address of the Rev. WILLIS H. STONE is changed from 5614 Eleventh avenue, N. E., to 4546 Brooklyn avenue, Seattle, Wash.

THE Rev. JOHN W. WALKER has accepted the vicarate of the chapel of the Holy Comforter, Philadelphia, Pa., succeeding the Rev. W. H. Graff.

ORDINATIONS

PRIESTS

MISSOURI.—On Wednesday, April 1st, at the Church of the Holy Communion, St. Louis, Mo., Bishop Tuttle advanced to the priesthood the Rev. ROBERT J. LONG. The candidate was presented by the Rev. Henry W. Mizner, rector of St. Stephen's Church, St. Louis, and the preacher was the Rev. Z. B. T. Phillips, rector of St. Peter's Church, St. Louis. Mr. Long served his diaconate as minister in charge of the mission at Palmyra, Mo.

OLYMPIA.—On Wednesday, March 25th, at St. Luke's Church, Tacoma, Wash., the Rev. WILLIAM LEONARD CULLEN, was advanced to the priesthood by the Bishop of the diocese, who also preached the sermon. The candidate was presented by the Rev. F. T. Webb, D.D., vicar of St. Luke's Church. The other clergy assisting in the laying on of hands were Archdeacon Hilton and the Rev. C. Y. Grimes, rector of Trinity Church, Tacoma. Mr. Cullen will continue in charge of Christ Church, Puyallup, and St. John's, South Tacoma.

DIED

CASEY.—Died in Baltimore, Md., on April 2, 1914. FANNIE EVANS, wife of Alfred Chandler CASEY, and daughter of the late Franklin and Julia Evans, of Philadelphia. Funeral services at St. Clements Church Philadelphia, Monday, April 6, 1914.

HAIRSTON.—Entered in rest March 7, 1914, AGNES WILSON HAIRSTON, daughter of the late Fanny Caldwell and Peter W. Hairston, at her home in Davie County N. C.

MCCLERY.—Entered into rest eternal early March 23, 1914, at her home in Washington, D. C., in her 87th year, ELIZABETH H., widow of Edwin I. MCCLERY, and daughter of the late Hon. Selah Reene, and Julianne Hobbie.

"Christ's faithful soldier and servant unto her life's end—"

MOORE.—In loving memory of Mrs. FLORENCE CORNWALL MOORE of San Francisco, Cal., who departed this life on March 12, 1914, after a long and painful illness. Funeral services were held from the Church of the Advent.

May her soul rest in peace!

MEMORIALS

MALCOLM MANSFIELD SMITH

In Memoriam, MALCOLM MANSFIELD SMITH, April 6, 1898.

Blessed are the pure in heart, for they shall see God.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisment inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

NASHOTAH HOUSE. For the next School year, beginning September 29, 1914. An Instructor for the Preparatory Department; unmarried, qualified to teach Latin and Hellenistic Greek, or else the usual College courses in History, English Literature, History of Philosophy, Logic, and Psychology. Apply with references to the DEAN, Nashotah House, Nashotah, Wis.

POSITIONS WANTED—CLERICAL

MARRIED PRIEST desires fresh work about June. Definite Churchman, experienced, successful, under 35. GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

YOUNG capable priest, sound Churchman, excellent testimonials. Seeks parish. Very good preacher. S. ROUTHIERS, Ontario, Canada.

POSITIONS OFFERED—MISCELLANEOUS

WILL a TRAINED NURSE who is a CHURCHWOMAN volunteer for work in a Western Church Hospital? Living and a small compensation offered. Love of the work must be the motive. Address, "H. S.," care LIVING CHURCH, Milwaukee, Wis.

WANTED—Experienced person, to take entire care of two young children. $20 month. Country. Address "FARM," care LIVING CHURCH, Milwaukee, Wis.

WANTED—Working house-keeper, country. $20 monthly. Address "F," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER — Twelve years experience boy and mixed choirs. Highest type Church music, of Anglican chanting, expert in Plainsong. Exceptional recommendations of status and for Churchly style from clergy and musicians. Would want field for teaching—organ, piano, theory. Holding position in large College for women. Devout Churchman. Address, REVERENCE, care LIVING CHURCH, Milwaukee, Wis.

ON SEA COAST, between Bath and Boothbay Harbor, two acres well wooded, summer residence, overlooking ocean, 12 rooms, 3 baths, hot, cold and salt water in bathrooms: also cabin launch with full equipment, new motor, pier and float. Address "Howe," Orange National Bank, Orange, New Jersey.

ORGANIST-CHOIRMASTER wants position. Experienced choir trainer,recitalist. Is prepared to remove to any part of the country. References. Address "H," 433 Highland avenue, Passaic, N. J.

THEOLOGICAL student and Churchman desires camp work or tutoring. Will go abroad. Address "J," care LIVING CHURCH, Milwaukee, Wis.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL TRAINED Organists will arrive from England this month and following months. Experienced candidates on the ground. Parishes please write 147 East Fifteenth street, New York.

EPISCOPAL CLERICAL REGISTRY

THE WORK and the WORKERS brought together. Bishops, Parishes, and Candidates please write to 147 East Fifteenth street, New York. Vacancies now up to $1,500.

PARISH AND CHURCH

AUSTIN ORGANS.—The new Austin console is a notable achievement by a firm eminent in modern organ building. A request will bring full information concerning it. In convenience and arrangement it is beyond the age. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

NEW and beautiful Easter card, made especially for the Bishop's Bricks Fund, Diocese of Pennsylvania. Price 25 cents. STATON BROS., Main and Coulter streets, Germantown, Pa. Mail orders promptly attended to.

POST CARDS.—Views of Episcopal Churches and Chapels throughout the United States and the foreign mission field. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread. Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

CAMPING

CAMPING PLACES to let. Address Mrs. C. GANLIN, Perley Hall, South Bridgton, Me.

HOTEL—LONDON

GARWAY HOUSE. 34 Leinster Square, Bayswater, London, W., near Kensington Gardens. Private Residential Hotel. Terms moderate. Tube three minutes. Proprietress, Miss CHIDLEY.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a specialty. Vestments, etc., solely for Church use are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

SCHOOL FOR SALE

FOR SALE OR LEASE.—Established Boys' school in one of the best locations in the South. Splendid opportunity. Reasonable terms. For particulars apply J. B. C., care LIVING CHURCH, Milwaukee, Wis.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Permanent Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

NEW HOME FOR GIRLS

ST. ANNA'S, Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of Sisters of St. John Baptist. Address the SISTER IN CHARGE. Telephone 31 Mendham.

TRAVEL

SEE EUROPE ON A BICYCLE. Fascinating, healthy, inexpensive. Party now organizing. Send for particulars. EDGAR C. THOMPSON, Organist, Hagerstown, Md.

UNUSUAL TRAVEL. SEE 3RD PAGE COVER

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 38 home Dioceses, in 23 domestic Missionary Districts, and in 10 foreign Missionary Districts.

$1,600,000 is needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

Legal Title, "General Clergy Relief Fund."

National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

THE SOCIETY OF THE NAZARENE

Founded on the belief in Our Lord's continued interest in the health of the body as well as the salvation of the soul, and for the purpose of bringing about a restoration of the gift of healing, universally practised in the early Church. It aims to deepen the spiritual life and impart strength to body and soul by prayer and intercession. For pamphlet, address: Rev. HENRY B. WILSON, Director, St. John's Rectory, Boonton, N. J.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 1625 Locust street, Philadelphia.

MONEY TO LOAN

to build churches, rectories, etc. Seven years' time; five per cent. Also gifts to finish a church building. Address REV. J. NEWTON PERKINS, Secretary, 281 Fourth avenue, New York.

APPEAL

THE ALL-NIGHT MISSION

The All-Night Mission will have completed three years of service for God on April 19, 1914. A place where the weary souls to whom all doors are closed may find sympathetic friends to talk and pray with, food, drinking water, clothing, and shelter, night and day. Hospitals and prisons visited. St. Matt. 25: "I was a stranger and ye took me in, clothed me, gave me meat, gave me drink, sick and ye visited me, in prison and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Funds are needed. DUDLEY TYNG UPJOHN, Treasurer, 8 Bowery, Box 81, New York City.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:
E. S. Gorham, 37 East 28th St. (New York office of The Living Church.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.)
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:
Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.;
T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
Jacobs' Book Store, 1210 Walnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:
Lycett, 317 N. Charles St.

STAUNTON, VA.:
Beverly Book Co.

ROCHESTER:
Scranton, Wetmore & Co.

TROY, N. Y.:
A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:
R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:
LIVING CHURCH branch office, 19 S. La Salle St. (agency for all publications of The Young Churchman Co.).
The Cathedral, 117 N. Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, 720 N. State St.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
Lehman Art Co., 3526 Franklin Ave.
The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:
Grace Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of the The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:
R. C. Hawkins.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

LITTLE, BROWN & CO. Boston.

From an Island Outpost. By Mary E. Waller, author of *The Wood-Carver of Lympus, A Cry in the Wilderness, Flamsted Quarries,* etc. Price $1.25 net.

DODD, MEAD, & CO. New York.

The Sword Hand of Napoleon. A Romance of Russia and the Great Retreat. By Cyrus Townsend Brady, author of *The Island of Regeneration, The Fetters of Freedom,* etc. Illustrated by the Reeses. Price $1.35 net.

JOHNS HOPKINS PRESS. Baltimore, Md.

Jurisdiction in American Trade Unions. By Nathaniel Ruggles Whitney, Ph.D. Johns Hopkins University Studies in Historical and Political Science. Price $1.00 net.

WELLS, GARDNER, DARTON & CO. London.

The World. Being Five Sermons Preached in St. Paul's during the Month of August 1913. By W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's Cathedral. Price 60 cents net.

Making Up Your Mind. Subjects for Thought and Prayer for Those Who Wish to Apply Their Religion to Everyday Life. Arranged for the Weekdays in Lent. By James Adderley, Hon. Canon of Birmingham, author of *The Creed in Real Life.* Price 60 cents net.

A. R. MOWBRAY & CO. London.
THE YOUNG CHURCHMAN CO. Milwaukee, American Agents.

A Revised Liturgy. Being the Order of the Administration of the Lord's Supper according to the Use of the Church of England. With divers Enrichments and Alterations. Edited by B. W. Randolph, D.D., Canon of Ely. With an Introduction by J. H. Maude, M.A., Rector of Hilgay, Norfolk, formerly fellow of Hertford College, Oxford. Price 60 cents net.

LONGMANS, GREEN & CO. New York.

The Early Church in the Light of the Monuments. A Study in Christian Archaeology. By Arthur Stapylton Barnes, M.A., University College, Oxford, Trinity College, Cambridge, Chamberlain of Honour to H. H. Pius X., corresponding member of the Société Archéologique de France and of the Arcadia of Rome. With Illustrations. Price $1.50 net.

GINN & CO. Boston.

Problems in Political Evolution. By Raymond Gettell. Price $2.00 net.

JOSEPH F. WAGNER. New York.

The Freedom of Science. By Joseph Donat, S.J., D.D., Professor Innsbruck University. Price $2.50 net.

PAPER COVERED BOOKS

A. R. MOWBRAY & CO. London.
THE YOUNG CHURCHMAN CO. Milwaukee, American Agents.

Earthen Vessels or *Women of the Old Testament.* By A. M. Tenant, author of *I Serve.* With a Preface by Mrs. Romanes. Price 40 cents net.

PAMPHLETS

THE YOUNG CHURCHMAN CO. Milwaukee.

Prayers for the Dead. Church Booklets No. 68. Price $1.00 per 100. Postage additional.

When a Good Man Dies, Where Does His Soul Go To? Reprinted from an English Series. Church Booklets No. 128. Price $2.00 per 100. Postage additional.

Lapsed and Lapsing Communicants. By Frederick Cook Morehouse, Editor of THE LIVING CHURCH. Church Booklets No. 129. Price $2.00 per 100. Postage additional.

FROM THE AUTHOR.

How a Dead Man was Drawn from His Tomb and Back Again to Life. By Adair Welcker, 508 Berkeley National Bank Bldg., Berkeley, Calif. Price 20 cents.

THE CHURCH AT WORK

THE JUNIOR CHOIR OF TRINITY MISSION, ESCONDIDO, CAL.

THE JUNIOR MEMBERS of the choir of the above mission decided that they should have a better processional cross than the wooden one made from the old altar cross of the early mission (see it standing near the "credence" shelf), which they were then using. So they made the money for the cross themselves (some $28), and the cross was presented by them, and received, and blessed for use in Trinity Church at a "Children's Day" service held in the church recently.

JUNIOR CHOIR OF TRINITY MISSION, ESCONDIDO, CAL.

BISHOP GRAY WILL GO TO NEW JERSEY

BISHOP SCARBOROUGH of the diocese of New Jersey having recently died, the Standing Committee has invited Bishop Gray to take temporary charge. He began work the first Sunday in April. There are a number of interesting facts connecting Bishop Gray with New Jersey which will make it very pleasant for him to be there. He was born in New Jersey nearly seventy-nine years ago, his parents moving from there while he was an infant. It was the home of his ancestors for many generations. The first Bishop of New Jersey was his great-uncle, and he inherited his Episcopal robes. The first president of Princeton University was his great-great-grandfather, and the city of Trenton was founded by and named for one of his ancestors.

CHURCH WORK AT GAINESVILLE, GA.

A SERIOUS CONDITION exists at Grace Church, Gainesville, Ga. Just across the street from the church is a college for young ladies, with between five and six hundred students. About a mile away is a military college for young men, with a student body of about two hundred. The number of communicants of this mission, for Grace Church is only a mission, is seventy-six altogether, many of whom live in the country, quite a distance from the church. The present building was erected over thirty years ago, when Gainesville was a very small hamlet, and without any indications of the prosperous institutions of learning there to-day. It is a small building intended to seat about one hundred persons. It is now forced to accommodate over two hundred people every Sunday morning, and dozens have to be turned away!

A new building has been planned; but the parishioners are not rich, the majority of them are not even well-to-do, and it will be impossible for them to erect a building large enough to accommodate the worshippers, especially since the students desire to attend the mission in preference to the other religious bodies here. The Methodists and Baptists are strong locally, with two large churches each (both capable of seating twelve to fifteen hundred), and numbering three or four thousand of the population. Yet, in spite of all this, the great majority of the student body prefers to worship with us, and they are drawn from every Southern state, as far west as California, with Wales, England and

Japan thrown in. The self-evident opportunities need not be mentioned for influencing the lives of these young people, and moulding their characters, by coming in contact with them from two to four years.

Bishop Nelson has done nobly by the mission—purchasing and donating a lot, for which he paid over $4,500; by providing a house for the missionary free of expense, and in many other ways.

Last summer the present building was moved from its old and out-of-the-way location, about a mile, to the lot donated by the Bishop, and located just outside the campus of Brenau College and in the centre of the city.

The authorities of both colleges are deeply interested in our efforts.

We need a building capable of seating at least six hundred people. This will cost about $25,000. We have commenced on faith. We have expended about $1,200 in excavating, putting in drain pipes, etc., and now are ready to begin the structure itself, which will be of cement and bricks.

We have a Bible class every Sunday morning, of from eighty to one hundred men and women students, where the doctrines of the Church are taught by the priest in charge. And the class is always deeply interested in the instruction given.

Gainesville is a city of about twelve thousand people.

Contributions may be forwarded to "Grace Church Building Fund," in care of the vicar, or to the Rt. Rev. C. K. Nelson, D.D., Atlanta, Ga.

More particulars of the work will be cheerfully given on application.

MINNESOTA SUMMER SCHOOL OF MISSIONS

The Minnesota summer school of missions announces in a foreword just issued, the studies and leaders for 1914 as follows: "The Child in the Midst," and "Our World Family," Mrs. D. B. Wells, Chicago; "In Red Mans Land," and "Good Bird the Indian," Mrs. H. L. Hill, New York; Bible Study, Mrs. John Ferguson, Monmouth, Ill. The school will be held at Merriam Park, Minn., June 17th to 23rd. The extension work for the year has embraced an institute at Owatonna, and a largely attended Normal School of Methods in Minneapolis conducted by the educational secretary of the diocese of Minnesota.

AN ANCLICAN "FATHER DAMIEN"

According to the *Guardian*, the Rev. A. S. Hewlett has resigned the vicarage of St. Paul's, Tranmere, Birkenhead, England, with the intention of devoting himself to work at the leper station at Kumamoto, in the island of Kiushiu, Japan.

B. S. A. CONVENTION

The fourteenth annual tri-diocesan convention of the Brotherhood of St. Andrew will be held in Baltimore, Md., on April 25th and 26th. The programme will commence on Saturday at 11 A. M. at Memorial Church. The Rev. William M. Dame will deliver the address of welcome, and the charge to the convention will be given by the Bishop of Maryland. At the business session to follow there will be an election of convention officers and appointment of nominating committee, etc.

At 2 o'clock there will be two conferences, the subject for the Senior conference being "Personal Work with Men for Christ," and that for the Junior conference "A Boy's Personal Work with Boys for Christ." At 4 o'clock there will be a joint assembly for Seniors and Juniors, with an address on "Personal Work," and at 8 o'clock in the evening there will be a mass meeting for men, subject "Feeding the Multitude."

On Sunday at 7:30 A. M. the annual corporate Communion will be held in the Pro-Cathedral chapel. The Bishop of Maryland will be the celebrant. At 11 o'clock the convention service and sermon will be held at Memorial Church. In the afternoon there will be a mass meeting for men in the Pro-Cathedral chapel, the subject being "The Church and the Man."

PROVISIONS OF DR. OBERLY'S WILL

Under the will of the late Rev. Henry H. Oberly, D.D., rector of Christ Church, Elizabeth, N. J., who died on March 19th, institutions and individuals are to receive more than $30,000 in bequests, if his widow consents. The widow, Mrs. Jane Averill Oberly, is made sole executrix, and is to have the residue of the estate. No value is placed upon it but it is understood to be extensive.

Christ Church, of which Dr. Oberly was rector up to the time of his death, will receive a lace altar piece valued at $500, which he obtained in Italy some years ago. To the trustees of the Church property of the diocese of New Jersey $10,000 is left in trust, the income to be paid to the rector of Christ Church.

To Henry Oberly Barber, a godson of the testator, $5,000 is bequeathed. Charles Jessie Oberly of Eaton, Pa., a nephew, is to get a similar amount. Trinity College, Hartford, Conn., receives $5,000. It was there that Dr. Oberly obtained his degree of D.D. To the trustees of the Widows and Orphans of the Clergy fund $2,500 is given, and the same sum is bequeathed to the trustees of the Clergy Relief Fund.

DEATH OF REV. H. W. LITTLE

The Rev. Henry William Little, rector of Christ Church, Guilford, N. Y., died suddenly at 4 o'clock Sunday morning, March 29th, from a stroke of apoplexy.

He was born in King's Lynn, Norfolk, England, sixty-five years ago, and graduated from St. Augustine's College, Canterbury, in 1884. After taking a special course at Oxford, he was ordained at Winchester Cathedral by Bishop Harold Browne. Shortly after this he went as a missionary to the island of Madagascar, and there built the first consecrated church on the island, and did much to establish a system of education among the natives. Coming to America in 1896, he was engaged in successful missionary work in southern Florida for eight years. Later he became rector of Christ Church, Troy, N. Y., and about four years ago was called to his last work at Guilford and Mount Upton.

Mr. Little attained distinction as a writer and lecturer, and was prominent in fraternal organizations. He was a member of the Royal Geographical Society of London, from which he received a prize for his valuable work, *History of the Island of Madagascar*.

In July 1878 he married Laura Louise Mitchell, who survives him, together with three sons, Selwyn, Gordon and Victor, and two daughters, Mary and Christina.

A man of scholarly attainments, broad sympathies, genial personality, and deep love for the Church, he will be missed by a great company of friends by whom he was much beloved.

The Holy Communion was celebrated in his parish church on Thursday morning, by the Rev. H. W. Foreman, and in the afternoon the Burial Office was read by the Bishop of the diocese, assisted by Archdeacon William Cooke and Dean A. R. B. Hegeman. The interment was made in Sunset cemetery, Guilford.

DEATH OF REV. W. R. TROTTER

In the death of the Rev. William R. Trotter of Bristol, R. I., on Wednesday, April 1st, the diocese loses one of her most devoted clergymen and a priest of a unique and captivating personality. Mr. Trotter never had any other parish than Trinity Church, Bristol; assistant from 1883 to 1884, and rector from 1884 to 1912. About three years ago, being stricken with partial blindness, he resigned the rectorship and was elected *rector emeritus*.

He was one of the original members of the Neptune Yacht Club of Bristol, and of the Excelsior Tennis Club, being president of

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the latter at the time of his death. From 1907 to 1913 he was a member of the Bristol school committee. In 1891 he married Miss Helen H. Turner of Bristol, who died four years ago. He leaves one boy and two girls.

The funeral service was held on Saturday, April 4th, Bishop Perry and the Rev. Charles E. McCoy officiating.

Mr. Trotter was born in New York fifty-seven years ago. He graduated from Brown University in the class of 1880, and from the General Theological Seminary in 1883. He was ordained deacon in 1883 and priest in 1884 by Bishop Clark.

A CORRECTION

IN PRINTING the illustration connected with the article on the new neighborhood house of St. Clement's Church, Wilkes Barre, Pa., last week, the illustration was unfortunately marked "St. Stephen's Neighborhood House and Rectory." It should have read St. Clement's.

MEMORIALS AND GIFTS

THE FOLLOWING gifts have recently been made to Christ Church, Punxsutawney, Pa.: A dossal and sanctuary rail by Mr. Harry T. Heckendom, a pulpit by Mr. and Mrs. G. B. White, in memory of their son, John Evans White; a set of white Eucharistic vestments, altar linens and vestment case by the guild of St. Agnes, and a sanctuary lamp by Mrs. T. R. Williams. At his recent ordination to the priesthood, the rector, the Rev. Hunter Perry, M.D., received a beautiful pectoral cross, as a token of the appreciation of the parish.

ST. MARK'S CHURCH, Shreveport, La. (Rev. Luke M. White, rector), is the recipient of a memorial window which is to be unveiled on Easter Day. It is from a celebrated painting by Frederick George Watts, and the work has been carried out in the Lamb studios, New York. The donor is Dr. Frank S. Furman, in memory of a brother and sister. The subject is that of the perfect Knight, Sir Galahad, the ideal of Chivalry at the Court of King Arthur, as described in the word-portrait of Tennyson. The window is marked by an inscription in a rectangular panel as follows: "To the Glory of God and in memory of Henry Marshall Furman and Mary Taylor Furman."

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Death of Two Prominent Laymen

DURING the past week the diocese has sustained the loss by death of two of its prominent laymen, William W. Watkins of Cazenovia, and William F. Russell of Greene. Mr. Watkins died very suddenly at his home in Cazenovia, where he had been a lifelong resident. He was senior warden of St. Peter's Church, and had served on the vestry for many years. He had not only taken a keen and active part in the affairs of his own parish, but was also a familiar figure in the conventions of the diocese, and was deeply interested in all that pertained to the life and work of the Church. At the time of his death he was president of the trustees of the Christmas fund of the diocese.

EARLY Thursday morning, April 2nd, William Frederick Russell, senior warden of Zion Church, Greene, N. Y., entered into life eternal. Mr. Russell was over 96 years of age at the time of his death, having been born in Monticello, Sullivan county, N. Y., October 25, 1817. In 1849 he married Miss Cornelia J. Juliand of Greene, and two years later moved to that town. He was elected a member of the vestry of Zion Church in 1852, and gave sixty-two years of active service to the church, attending to his duties as clerk of the vestry and later as warden, with exceptional fidelity. Mr. Russell was rarely absent from a vestry meeting, even after he had passed his ninetieth year. For the past few years, owing to increasing physical weakness and extreme deafness, he was unable to attend the services of the Church. A devoted Churchman and most faithful follower of his Lord, Mr. Russell placed the Church and her welfare first, giving the best of his time and talents for the promotion of the interests of Christ's kingdom.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Illness of the Bishop

THE BISHOP of the diocese was taken ill on March 5th but is making satisfactory progress towards recovery. All his engagements up to the middle of April have been cancelled. The Bishop of Chicago held a confirmation for him at St. John's Cathedral, Denver, on Tuesday evening, March 31st, when four classes were presented from churches in the city.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Diocesan Church Club Elects Officers

AT THE recent annual meeting of the Church Club of the diocese of Long Island the following officers were elected for the ensuing year: President, Walter H. Young; Vice-Presidents, Hon. Robert J. Wilkin, Edwin A. Marschalk, Hon. William C. Redfield; Secretary, George M. Allen; Treasurer, Warrel S. Pangborn; Trustees, for the class of 1916, J. Joseph Rossbottom; for the class of 1917, Edwin A. Marschalk, James Sherlock Davis, Charles H. Fuller, William S. Hubbard, M.D., Cornelius R. Love, M.D.

MAINE

ROBT. CODMAN, D.D., Bishop

Some Clerical Changes

FOR THE first time in its history St. Barnabas' Church, Augusta, is to have a resident

EAGER TO WORK

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But let dyspepsia or indigestion get hold of one, and all endeavor becomes a burden.

"A year ago, after recovering from an operation," writes a Mich. lady, "my stomach and nerves began to give me much trouble.

"At times my appetite was voracious, but when indulged, indigestion followed. Other times I had no appetite whatever. The food I took did not nourish me and I grew weaker than ever.

"I lost interest in everything and wanted to be alone. I had always had good nerves, but now the merest trifle would upset me and bring on a violent headache. Walking across the room was an effort and prescribed exercise was out of the question.

"I had seen Grape-Nuts advertised, but did not believe what I read, at the time. At last, when it seemed as if I were literally starving, I began to eat Grape-Nuts.

"I had not been able to work for a year, but now after two months on Grape-Nuts I am eager to be at work again. My stomach gives me no trouble now, my nerves are steady as ever, and interest in life and ambition have come back with the return to health."

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By FREDERIC COOK MOREHOUSE, Editor of THE LIVING CHURCH 16 pages, $2.00 per hundred.

This is an editorial that recently appeared in THE LIVING CHURCH. It is reprinted in this form at the request of the rector of one of the most important Chicago parishes, who writes: "I want to send them out in Eastertide with our yearly appeal to the 'lapsed' persons who failed to make their Easter communions." Very likely other rectors will be glad to use it in the same way.

WHEN A GOOD MAN DIES, WHERE DOES HIS SOUL GO TO? [No. 128]

Reprinted from an English source. Price $2.00 per hundred.

PRAYERS FOR THE DEAD. [No. 68]

8 pages, $1.00 per hundred.

A Revised Edition of

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By the late Rev. R. S. BARRETT. Revised and corrected to date. Price $2.00 per hundred.

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priest in the person of the Rev. Thomas Burgess, who has resigned the rectorship of Trinity parish, Saco, to accept an appointment by the Bishop to this cure. For years St. Barnabas' has been cared for by the Rev. W. L. Livingston, rector of St. Matthew's, Hallowell. Mr. Burgess is to be succeeded at Saco by the Rev. Richard L. Sloggett, honorary Canon of the Cathedral, and rector of St. Anne's Church, Calais. Canon Sloggett was rector of Saco before going to Calais.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

New Officers of Ministerial Union—Other News

AT THE meeting of the Ministerial Union of Baltimore, held on March 30th, the Rev. Richard W. Hogue, rector of the Church of the Ascension, was elected president, and the Rev. Arthur B. Kinsolving, D.D., rector of St. Paul's Church, was elected a member of the committee of arrangements.

THE CONFRATERNITY OF THE BLESSED SACRAMENT of Mount Calvary Church, Baltimore (Rev. W. A. McClenthen, rector), kept Ember Friday, March 6th, as a day of intercession. The Confraternity now has sixty-five members. Vespers of the Blessed Sacrament were sung on the night of Sunday, March 22nd, and a sermon was preached by the Rev. Paul Hoffman of St. Paul's Church. The annual retreat for the Outer Sisters of All Saints, and some other ladies, was held the week of March 15th, beginning Tuesday night and ending Saturday morning. The conductor was the Rev. Father Bingham, chaplain of the Sisters of St. Mary, Peekskill, N. Y. Twenty-two men made the men's retreat at Grovemont, where the Donaldson School for Boys is situated, on Sunday, March 15th, which was conducted by Father Sill. The annual retreat for the members of the Mothers' Meeting was held on Thursday, March 26th, and was conducted by the Rev. H. Page Dyer of Philadelphia.

MONTANA

L. R. BREWER, D.D., Bishop

Raising an Income for a Coadjutor—Permanent Improvements at Missoula and Livingston

IN HIS convention address last June, the Bishop gave notice that he should ask for a Coadjutor at the next convention, provided means were secured in the meantime for his support. A committee of three laymen was appointed, to act in connection with the Bishop. They decided to try to add $25,000 to the Episcopate endowment fund, which already amounts to $75,000. Archdeacon Hooker will canvass the diocese in an effort to raise this sum before June 21st, at which time the convention meets at St. John's Church, Butte. The election of a Coadjutor is made imperative by reason of the vast development which has taken place in Montana in the past few years. The Bishop of Montana has a larger field than any other Bishop in the United States, except Bishop Rowe of Alaska. And the work is too much for one man. The Archdeacon is meeting with a ready and generous response from the Church people of the diocese, and thus far has nearly one-third of the amount subscribed. His work is made easy because of the widespread admiration and love for the Bishop, and the feeling on the part of the laity that he ought not to have to work so hard at his time of life.

A SHORT time ago the vestry of the Church of the Holy Spirit in Missoula, sold its property, including church and rectory, to the city for school purposes, the property being adjacent to one of the public schools. They have bought a site in a more central and desirable locality in a newer part of the city, and are planning to build a beautiful

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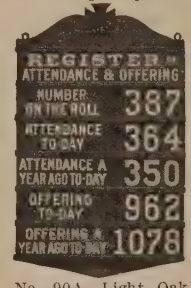

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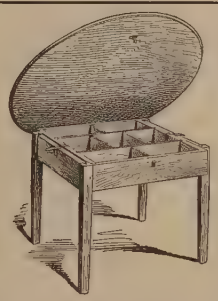

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This was originally printed, several years ago, in THE LIVING CHURCH. Then it was cheaply printed and privately circulated. Everywhere it was received by the women of the Church with the greatest enthusiasm. Now, for the first time, it is published in attractive form worthy of the story and yet at a price low enough for general circulation.

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and more commodious stone church which will cost about $25,000.

A SIMILAR change has just been made by St. Andrew's parish in Livingston. They, too, have sold their church property to the city for school purposes, and have bought a new and much more desirable site in another part of the city. On this new site is a house which can be used for a rectory for the time being. The old church is to be moved to the new site to be used until the new church can be built, and then it will be turned into a parish house. It is planned to build in the near future a stone church to cost about $25,000.

THE REV. JACOB A. HIATT, formerly of Eureka, Utah, has taken charge of St. Paul's Church, Butte, which was vacant for several months after the resignation of the Rev. William H. Mitchell.

NEWARK

EDWIN S. LINES, D.D., Bishop

Special Service for Children

WITH THE approval of the Bishop of the diocese, a special service for the presentation of the Children's Lenten offering for missions will be held in St. John's Church, Jersey City, N. J., on Saturday, May 9th, at 3 P. M. It is desired that every Sunday school in the diocese be represented (even though in the case of some at a distance the representation be by proxy), to report amount given, and present the offering. The arrangements are in charge of the committee on mission and social service of the Board of Religious Education.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop.

Parochial Improvements at East Concord and Claremont—Other News

AMONG RECENT improvements in the diocese are the new church at East Concord, and the new parish house of Trinity Church, Claremont. For many years the congregation of Grace mission, East Concord, has been worshipping in a hall, and has been gradually acquiring a fund for building a church. Finally, through the energy of the Rev. R. W. Dow, priest in charge of St. Luke's, Concord, the necessary amount was raised, and a most satisfactory little church was built.

THE NEW parish house at Claremont, connected with the church and chapel, built by the use of a certain fund and subscriptions, enables this parish to do even more effective work than in the past, under the leadership of the Rev. W. E. Patterson, who is now in the twelfth year of his rectorship.

UNDER THE supervision of the Bishop Coadjutor (now Bishop of the diocese) a series of conferences of the clergy is being carried out. Three such conferences have recently been held, one for the north at Berlin, one for the west at Claremont, and one for the east at Exeter.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Rev. Dr. Lowndes Holds Mission of Teaching

THE REV. DR. ARTHUR LOWNDES spent almost two weeks, including Passion Week, in Pittsburgh, holding a mission of teaching at the St. Mary Memorial Church, on "Christ, the Light of the World." There was a celebration of the Holy Communion every morning, and an address each evening. Other services by Dr. Lowndes included an address on the Christian Unity Foundation, at St. Peter's parish house, on March 26th; an address to women on "Life and Light Eternal," at a drawing room meeting at the residence of Mrs. Augustus P. Burgwin, on April 1st; an address to St. Mary's guild, on April 1st, at the St. Mary Memorial Church, and an address to the clergy on "The Prayers of the Congregation and the Holy Spirit," at the St. Mary Memorial Church, on April 6th. He also preached at the Church of the Ascension on March 29th, and at the St. Mary Memorial Church on April 5th.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Seventy-fifth Anniversary of Zion Church, Mendon

ZION CHURCH, Mendon, was organized as a parish April 1, 1839. The seventy-fifth anniversary was observed on Palm Sunday. The morning services were those appropriate to the Church season; the anniversary service was held in the afternoon, an historical sermon being preached by the Rev. Dr. Davidson, general missionary. There was a large congregation, many of the old parishioners from a distance being present.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Visit of a Missionary from Liberia

THE REV. NATHAN MATTHEWS of Cape Mount, Liberia, Africa, spent a week with Archdeacon Claiborne of Sewanee, Tenn., visiting and speaking in St. Paul's and Christ Church, Chattanooga, also the Otey Memorial Church, Sewanee, and Trinity Church, Winchester. Mr. Matthews also addressed the students of the University of the South.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Two Quiet Days are Held

THE REV. C. ROCHFORD STETSON, rector of St. Mark's Church, had a quiet day for the women of the diocese in the Bethlehem Chapel of the Cathedral on Wednesday, April 1st, his topic being: "Long Suffering, Loyalty, Love, Principles for Life in Christ's Church."

THE BISHOP CLAGGETT CLUB had a quiet day for its members in St. Paul's Church (Rev. Robert Talbott, rector) on Thursday, April 2nd, the Rev. Father Field, S.S.J.E., conductor.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Parish House at Webster to be Remodelled

MEMBERS OF the building committee of the Church of the Reconciliation, Webster (Rev. S. W. Linsley, rector), at a recent meeting submitted plans for the remodeling of the parish house, which will cost $6,400. The plans provide for a large auditorium, play room, choir and class rooms.

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Social Service Work at Buffalo, N. Y.

First steps toward important achievements in social service work at Black Rock, Buffalo, have been taken by St. John's Church (Rev. Walter R. Lord, rector). The work will be carried out for the present under the direction of the Charity Organization Society of the city, and Miss Alice Lord O'Brian, who has had experience in social service work in New York, Brookyln, and Boston.

The Magazines

An article on "Recent English Poetry" in the March *Fortnightly* gives an appreciative account of Gibson, Davies, Abercrombie, and Masefield. "They have shaken off archaism both of phraseology and of individual words, and use a language which, when it differs from current speech, differs only in texture, not in material. This is typical of all vigorously poetical periods. . . . Another remarkable characteristic which our four poets all possess in a greater or less degree is the social conscience. They are of that new humanity which feels as a personal responsibility the sufferings and wrongs of the poor."—An article on "The Tyranny of Labor" severely criticizes the English workingmen for what the author claims is their universal practice of limiting output. Their present policy, "instead of enriching the British workers, keeps them in poverty, and forces them to emigrate by the hundred thousand; and when the emigrant British workers arrive in Canada and the United States, they find it very difficult to obtain a good position, partly because they are no longer willing and able to work, partly because the employers do not care to take on men whose ideals are terrorism and shirking. The modern labor leaders are undoubtedly the worst enemies of the workingmen."

The current number of the *Internationale Kirchliche Zeitschrift* gives a full account of our recent General Convention, and an abstract of the pamphlet recently published by the New England missionary conference on "The people of the Eastern-Orthodox Churches," etc.

COTTON—HEROD OF THE FIELDS

We have long assailed, and justly, the cotton industry as the Herod of the mills. The sunshine in the cotton fields has blinded our eyes to the fact that the cotton picker suffers quite as much as the mill-hand from monotony, overwork and the hopelessness of his life. It is high time for us to face the truth and add to our indictment of King Cotton, a new charge—the Herod of the fields.

Why? What is it that is actually happening to these children? Come out with me at "sun-up" and see them trooping into the fields with their parents and neighbors.

Watch them picking through all the length of a hot summer day, and the mere sight of their monotonous repetition of a simple task will tire you out long before they stop.

Millie, aged four, was picking eight pounds a day when I saw her and Mellie, her sister, five years old, thirty pounds a day. Ruby, a seven year old girl on another farm stopped picking long enough to say, as I stood by her, "I works from sun-up to sundown, an' picks thirty-five pounds a day." Think how many light and feathery bolls little hands must pick to turn the scale at thirty pounds.

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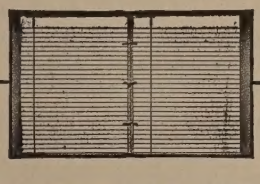

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stimulus? What can it be but physical degeneration and mental atrophy, the human being degraded into a machine and a poor machine at that? Inevitably there is weakening or utter absence of moral fiber. Many of the worst crimes against childhood are not physically evident until later years. The dreary stretch of deadening toil and the road ahead; the stunted mind and shriveled spirit are not always reflected in the physique of the child who is just opening the door into the world of overwork.—LEWIS W. HINE in the *Survey*.

STRIKE FOR HOMES ON SHORE

THREE THOUSAND coal barge captains are on strike in New York, ostensibly for a raise in wages, in reality for the right to a home. The captains, one-third of whom are married men, claim that their wages of $40 a month are wholly inadequate. A house on shore is out of the question, so they must live with their families on board the barges in quarters about ten by twelve feet, originally planned for a captain and mate.

These "captains" are in charge of the barges on which New York City's coal is brought from terminals along the New Jersey shores. About 5,000,000 tons are moved each month. The captains oversee the loading, and are responsible for the cargo during transit. Living aboard, they are on duty practically 24 hours a day, and in bad weather sometimes are actually kept at work as long as that.

Barge owners contend that the low wage is balanced by the free cabin, but the men are asking that their wages be increased to $60 a month, which they believe will enable them to maintain a home on shore. Under present conditions of living—in New York to-day, at Perth Amboy to-morrow, on the water the next day—there is no schooling for the children or social life for the women. In the heart of New York, they are as isolated as if they were on the Arizona desert.

"You see," said one captain, "we figger like this: if we get the raise we're askin', we ken git two rooms at Greenpoint for $9 an' put the wife and children there, where the children ken go to school. Why, I know one family aboard the ——— where ther's seven children livin' in one room. There's a girl 14, and a boy 19, ain't never seen a school. 'Tain't right least ways to my thinkin'."—*The Survey*.

A REMARKABLE FISH

AMONG the various kinds of fish may be found a great many odd species. Some, like those of the deepest seas, have hideous features; others, like the dainty-tinted flying-fish, may be noted for their coloring; but there is a little fish off the coast of Santa Catalina, Cal., that can truly be classed among the most remarkable of all known fish. It is called the kelp fish, because of its wonderful resemblance to the kelp that is found in such quantities along the coast. Its length, about twelve or fourteen inches, is the same as most of the kelp leaves; its dorsal fin is continuous, and is frilled in exact imitation of the edge of the kelp leaf, and the colorings of the two-kelp and of the strange kelp fish are almost identical. But perhaps the most curious and wonderful thing about the kelp fish is its manner or habit of living. It does not dart about, this way and that, like other fish, but it stands quite still on its head on or near the bottom, among the kelp leaves, and its body and tail move slowly to and fro with the current, just as the kelp leaves do. A person has to have a very keen sight to see one of these fish even with a water glass not five feet away.—*Evangelical Companion*.

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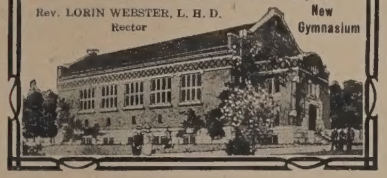

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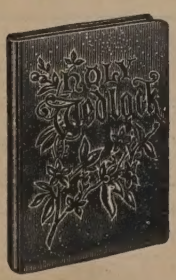

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